

Federal Council BULLETIN

Vol. XIV, No. 9



November, 1931

Why I Am a Christian

By C. F. ANDREWS

Can Protestantism Endure?

By LUTHER A. WEIGLE

What Is at Stake in the Disarmament Conference

By Hon. WILLIAM R. CASTLE, Jr.

The Bible and the Depression

By ROBERT E. SPEER

A JOURNAL OF INTERCHURCH COOPERATION

Coming Events

Embarrassments are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

- FEDERAL COUNCIL OF CHURCHES, COMMISSION ON
INTERNATIONAL JUSTICE AND GOODWILL
New York, N. Y. November 17
- FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE
COMMITTEE
New York, N. Y. November 27
- UNITED STEWARDSHIP COUNCIL
Philadelphia, Pa. November 29-December 1
- FEDERAL COUNCIL OF CHURCHES, ANNUAL MEETING
OF EXECUTIVE COMMITTEE
Philadelphia, Pa. December 2-4
- STUDENT VOLUNTEER CONVENTION
Buffalo, New York December 30-January 3
- COUNCIL OF WOMEN FOR HOME MISSIONS, ANNUAL
MEETING
Toronto, Canada January 2-3
- HOME MISSIONS COUNCIL, ANNUAL MEETING
Toronto, Canada January 4-6
- FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA
Atlantic City, New Jersey January 12-15
- COUNCIL OF CHURCH BOARDS OF EDUCATION
Cincinnati, Ohio January 18-19
- INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
Chicago, Illinois February 8-16

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VOL. XIV, No. 9

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THE EDITORIAL OUTLOOK

Prayers for the Peace of the World

ALMIGHTY God, from whom all thoughts of truth and peace proceed; kindle, we pray Thee, in the hearts of all men the true love of peace; and guide with Thy true and peaceable wisdom those who take counsel for the nations of the earth: that in tranquillity Thy Kingdom may go forward, till the earth is filled with the knowledge of Thy love; through Jesus Christ our Lord. *Amen.*

ETERNAL God, in whose perfect Kingdom no sword is drawn but the sword of righteousness, and no strength known but the strength of love, so guide and inspire, we pray Thee, the work of all who seek Thy Kingdom at home and abroad, that all peoples may seek and find their security, not in force of arms, but in that perfect love which casteth out fear, and in that fellowship revealed to us by Thy Son, Jesus Christ our Lord. *Amen.*

O GOD, who art the author of peace and lover of concord, we thank Thee for the States who have pledged themselves to seek the settlement of their disputes only by peaceful means. We pray Thee that in their counsels they may seek the guidance of Thy Holy Spirit of wisdom and truth, so that mindful of their promise they may live at peace in a commonwealth of nations, according to Thy will, through Jesus Christ our Lord. *Amen.*

O GOD, who hast taught this generation mysteries of Thy handiwork that greatly increase man's power for good or evil; forgive us that we so often have turned our larger knowledge to foolish and cruel uses, and filled the world with terror and anguish. Deliver us from the lust of power and the spirit of covetousness; and so fill us with the wisdom from above, that we may use Thy gifts as Thou hast designed—to save life, not to kill; to build, not to destroy; and so at all times to glorify Thee, in Him who reigneth with Thee and the Holy Spirit, ever one God, world without end. *Amen.*

Armistice Day as a Summons to Prayer

THE CHURCHES of America are being asked to observe Sunday, November 8, as a special Day of Prayer. In designating Armistice Sunday as a time of special intercession, the Administrative Committee of the Federal Council had in mind the desperate need of the world for increased spiritual resources in order to deal adequately with the extremely grave situation with regard to world peace and economic welfare. An absolutely necessary condition for the solution of the intricate and highly technical problems of disarmament or economic reconstruction is a profounder faith in God, a deeper trust in the reality and power of spiritual values, and a fuller dedication to the way of life revealed in Jesus Christ.

Especially are Christian people asked to pray for guidance for our responsible leaders in international affairs and for their success "in so scaling down armaments and armament budgets as to enable them to give greater attention to the spiritual, social and humanitarian needs of their respective peoples." Surely this represents the hope of all the churches for the nations as they prepare to meet at Geneva next February.

The concern of the churches over the problem of armaments is evidenced, not alone by the actions of the Federal Council, but also by strong and unequivocal utterances on the part of many denominations and other religious bodies. In the October issue of the BULLETIN, reference was made to the disarmament resolutions adopted by the Northern Baptist Convention, the General Council of Congregational and Christian Churches, the General Synod of the Reformed Church in America, the General Board of Temperance and Social Service of the Methodist Episcopal Church, South, the Young Men's Christian Association and the International Society of Christian Endeavor.

The General Convention of the Protestant Episcopal Church, in late September, took a clear-cut position on the disarmament question, urging the Government of the United States "to use its mighty influence, even at the cost of risk and sacrifice, to secure immediate substantial reduction of armament and so seize this great opportunity to set forward the peace of the world." The International Convention of the Disciples of Christ, at its annual meeting in Wichita, Kans., last month, expressed itself along a similar line.

It is pertinent, too, to recall that the Pope, in his impressive Encyclical of October 3, laid many of the economic ills of the present hour to our competitive military policies. "The unbridled race for armaments," he said, "is on the one hand the effect of the rivalry among nations and on the other the cause of the withdrawal of enormous sums from the public wealth, and hence not the

smallest contributor to the present extraordinary crisis. . . ."

In a similar vein the Federal Council's Call to Prayer affirms that "nations cannot in peace time sink billions of dollars in guns and battleships and armies and navies and expect anything else than economic disaster."

Governments, of course, can reasonably be expected to disarm only to the point where they feel they have the popular support of their respective peoples. The success of the Geneva Conference, in that sense, rests with the people. The churches in America and throughout the world, in making articulate the concern of Christians generally for a substantial reduction of the sea, land and air forces of the nations, are thereby rendering a service of incalculable significance to humanity.

Evangelism :

Personal and Social

THE PRESENCE of Toyohiko Kagawa in this country comes at a time when an increasing number of people have been feeling deeply the need for the kind of synthesis of evangelism and the social passion which is so strikingly incarnate in Kagawa himself and in the Kingdom of God movement in Japan. In America there has been a regrettable lack of coordination between evangelism and social service. Much American evangelism has largely failed to bring out clearly the social implications of faith in a God of love or to apply them to the great fields of human relations. It has largely failed to make men realize that it is not possible to love God with all the heart and soul and strength and mind and your neighbor as yourself, and at the same time to be content with international, industrial and race relations which are a flat denial of love and brotherhood. It has largely failed to give us a commanding vision of the Kingdom of God on earth which Jesus announced as the "good news," for which He taught us to pray and for which He gave His life.

On the other hand, it is equally true that many who have caught the vision of a Christianized social order and have thrown themselves enthusiastically into work for world peace and a just and brotherly economic order, have largely lost the distinctly religious note in their approach to these problems. Feeling keenly the practical denial of the spirit of Christ involved in the lack of interest in problems of social justice on the part of the adherents of a narrowly individualistic type of religion, many socially minded people reacted against conventional religion and drifted farther and farther away from the Church. This has been a distinct loss, both to the Church and to themselves, and many of them now feel a new thirst for the presence and power of God in their lives and work.

The present tendency of traditionally minded individualists to take up the cudgels blindly against the atheism of the Communists, instead of examining themselves and repenting in sackcloth and ashes for their own sins and failure to preach or to practice Jesus' Gospel of love in its relation to social and economic problems, indicates a new danger to which the Church is exposed. Instead of merely denouncing Communism, the Church would do well to recognize that perhaps the principal explanation of the anti-religious attitude of the Communists lies in the past failure of the Church as a teacher of social justice. The Russian Church was closely aligned with the autocracy, wealth and special privilege of the Czar's regime. It did not reveal a self-denying passion for the welfare of peasants and workers. The workers in Russia lost faith in the sincerity, independence and unselfishness of the Church. They turned to atheism. The workers are in danger of losing their faith in the churches in any other nation or community where ministers either side with the privileged and owning class or maintain entire silence during the struggle of the workers to better their conditions. The alignment of churches with wealth and privilege and

their failure to champion the rights of the workers would constitute the principal danger of atheism in the modern world. For it is difficult, when one has lost one's faith in the Church, to retain one's faith in the things for which the Church is supposed to stand.

A Christianity which does not strive for fullness of life for the masses here and now cannot convert the world to a belief in the God of love. If we want the world to believe in the God of love, we must demonstrate the power of love to build a brotherly world which shall no longer be ridden by war or dominated by the profit motive.

It would be a spiritual calamity if the Church should be satisfied because in the stress of economic suffering, as in war-time, men turn to the comforts of religion as a refuge, without at the same time launching a great new objective looking toward Christianizing all social and economic relations. Happily, just at this psychological moment there comes to us from Japan a man who points the way to the very synthesis of evangelism and the social passion which we need.

Kagawa is the outstanding evangelist of Japan, having seen multitudes converted by his preaching, and at the same time he is a trusted leader of labor in his country. Against governmental opposition, he has stood up in defense of the rights of labor unions and has gone to jail for his convictions. He has developed the social settlement and the cooperative movement in Japan. He has embodied, in his own person and in the Kingdom of God movement in Japan, a new type of socialized evangelism and a devotional spirit of religious social service which are sorely needed by America and the world.

What About the Motion Picture Problem?

FEW THOUGHTFUL PEOPLE will deny that the prevailing standards of the motion picture films are such as to have the gravest consequences, both for the children and youth of our own

country and for the good name of America abroad.

The situation at home is tersely summarized in the vigorous comment made by the Roman Catholic prelate, Archbishop Curley, in registering his opposition to the legalizing of motion pictures on Sunday in Baltimore. He said:

"Spiritual values are an asset to any city. The trend of current movies is to destroy these values. Educating our youth is costing us millions. Immoral movies tear down what our schools are trying to build up. . . . Since Mr. Hays and the industry insist upon giving us movies that are calculated to wreck the morals of our people, I see no reason on earth why a six-day supply of movie dirt is not enough."

As for the effect of motion pictures in the countries of the Orient, the National Christian Council of Japan—the body which coordinates the Christian work of the Empire—expressed the generally accepted view when it wrote to the Federal Council of the Churches of Christ in America not long ago, entreating the churches of our land to take every step possible to prevent the continued influx of undesirable American films into Japan. The chief censor of the Tokyo police—a non-Christian—was quoted as declaring that many of the American films were highly detrimental to the morals of the Japanese. For us to be eager to send Christian missionaries to the Orient and to be indifferent to the sending of films that break down the influence of the missionary is certainly an anomaly.

An editorial in a daily newspaper, commenting on the report of the Federal Council's Research Department on the public relations of the motion picture industry, took the Council to task for its alleged view that every motion picture should be an "animated Sunday school lesson." This, of course, is a caricature. Nobody is saying that motion pictures should become moral homilies or pedagogical instruments. Every sensible person recognizes that the motion

picture is primarily a form of entertainment. But that only raises the question as to whether an industry which claims a great part of the leisure time of children and youth is going to furnish entertainment that is wholesome or entertainment that is demoralizing.

Another newspaper protests that the churches must realize that the motion picture is "not a philanthropy but a business conducted for legitimate profit." That, too, one readily grants. But it only raises the question as to whether the industry is utterly callous as to how it makes its profit. Producing milk is a business, not a philanthropy, but that is no excuse for permitting dairymen to furnish milk that is infected or filthy.

Meeting the motion picture industry on its own ground, we wonder whether its leaders can never be made to realize that in the long run it would be "good business" to offer films that have a wider and more enduring appeal than much of the present banal product. We hear that the income at the motion picture box offices is declining. We suspect that one reason is simply that the public is at last becoming tired of entertainment which has no more imagination than is involved in a constant exploitation of sex, gangsters, night-life and an unreal sentimentality.

A rapidly increasing number of influential voices is calling for some form of federal supervision of films at the source of production. The great convention of the Protestant Episcopal Church last month is the latest accession to the forces supporting this proposal. It probably has to be admitted that there are decided limits to what can be achieved by any form of external control, and it is not difficult to understand why a great industry objects to such supervision; but it does not take any special discernment to see that, unless the industry reforms itself, governmental regulation is sure to come. And for that outcome the motion picture industry will have absolutely no one but itself to blame.

Thirteen Years After

ANOTHER ARMISTICE season approaches. We recall with what high hopes a tired and war-weary world first received word of the cessation of hostilities. That was thirteen years ago. The intervening years have been a time of testing. Heroic efforts have been made to develop and strengthen the institutions of peace. During this period, the League of Nations and the Permanent Court of International Justice came into being. Notwithstanding the non-adherence of the United States, these two bodies are helping to realize, at least in part, the peace aspirations of mankind. The Kellogg-Briand Pact has come into force. There has been a solemn renunciation of war on the part of fifty-nine nations, including our own. The General Act for the Pacific Settlement of International Disputes, providing for the settlement of every controversy whatsoever by one of three methods—conciliation, judicial settlement, and arbitration—has been ratified by sixteen nations including Great Britain, France and Italy. The post-war development of this peace machinery is an occasion for genuine thanksgiving as we enter into the observance of the Armistice period.

We are not unmindful, naturally, of the present threat to the world's peace growing out of the crisis in Manchuria. At the present writing, both China and Japan are evidencing a disposition to settle their differences on an amicable basis. This is doubtless due, in part, to the determined stand against hostilities taken by the Council of the League of Nations. The action of the United States in cooperating with the Council, so far as our moral responsibilities under the Kellogg-Briand Pact are concerned, is deserving of approbation.

Notwithstanding the seriousness of the Manchurian crisis and the general world depression, there are reasons for observing the coming Armistice period with a certain note of thanksgiving.

In the first place, on the insistence of the President, economies are to be effected in the military establishments of the United States. Moreover, our economies in this respect are in line with the proposals now being advocated in favor of a general naval building holiday. No one of the five principal naval powers is constructing the tonnages allowed under the Washington and London Treaties. Nor is there any likelihood that these powers, themselves in serious economic straits, will launch an expanding naval program at this time. For the first time in many years, we face the happy prospect of reducing rather than increasing our military expenditures. That this step can be taken without in the slightest degree jeopardizing our national security is too obvious to need argument. As Walter Lippmann recently said, "Whatever else may happen to us just now, we are not going to be attacked and we are not going to be diplomatically coerced by the troubled powers of Europe and Asia."

In the second place, there is cause for rejoicing in the plans now under way for the convening of the projected World Disarmament Conference. Our own country is getting behind this project in a most commendable manner. There is good reason to hope that there will be a real reduction in armaments when the representatives of the nations gather at Geneva, next February. William R. Castle, Jr., Under-Secretary of State, in a recent address at Boston, sounded an encouraging note when he said, ". . . it is clear that the individual nations would be just as safe if the volume of this [military] construction were proportionately cut one-half or three-quarters. Every nation needs an army for internal police purposes but beyond this every soldier is a potential offensive force." Here is an officer of the Government intimating that it might not be a bad idea if the military budgets of the nations were to be reduced, by international action, by as much as seventy-five per cent.

In the third place, there seems to be a likelihood that the knotty problem of war

debts and reparations is presently to be brought out into the open for further discussion and, if possible, for final settlement. The inability of Germany to meet the reparations bill as fixed under the Young Plan is patent. For a long time many persons, within and without the Church, have been of the opinion that a debt and reparations policy involving indescribable hardships on the debtor nations and extending over a period of sixty-two years, during which time war-provoking animosities might very easily be engendered, cannot be defended, economically or morally. Perhaps the time has now come when reduction in the debts and reparations bill can be combined with an agreement to reduce expenditures on armaments.

The churches do not need to enter into the celebration of the Armistice season in a mood of pessimism. They can justifiably hold the conviction that the crusade against war, which they believe to be born of God, is already yielding substantial results.

The Heart of an Ambassador

THE late Senator Dwight W. Morrow had been a friend and supporter of the Federal Council's Research Department for some years. Occasionally the executive of the department, Dr. F. Ernest Johnson, had the privilege of discussing with him matters of great interest in the field of international relations. The last such interview occurred on the eve of Mr. Morrow's departure for Mexico to take up his diplomatic duties. He was having a rapid succession of visits, and when Dr. Johnson entered the newly appointed Ambassador's office he was busy signing letters. Before he looked up, he said, "Well, what am I going to do in Mexico?" Dr. Johnson remarked, "That is something the country is very curious to know." "Well," said Mr. Morrow, "I know one thing I can do; I can love them." It is clear that this purpose was in large measure the key to his success in Mexico.

Little Stories of Great Results

How Church Competition Was Overcome in Capitol City

THEY were all seated around the table in the office of the Church Federation—representatives of the Methodists, the Baptists, the Presbyterians, the Disciples, the Lutherans, the Episcopalians and many others.

"Our Methodist Board of Church Extension is thinking of building a new church on Epworth Avenue," announced Rev. Dr. Wesley.

"Well, there's already a Presbyterian Church on Calvin Road, only four blocks west," commented Rev. Dr. Knox. "And a Congregational Church on Pilgrim Square, five blocks east," added Rev. Dr. Bradford.

"Wouldn't it be worth while to ask our survey department to study the situation in the interest of the total cause of Christ in the community?" asked Professor Seeker. "Heartily agreed," responded Dr. Wesley, "we won't make a move till the survey has been made."

Two months later Professor Seeker and his staff were reporting the results of the survey. "Apparently," he concluded, "there are already as many churches as are needed in the West End, but in Southway Park there is great need for another church to help care for new families."

"I'll recommend that we Methodists build in Southway Park instead of the West End," said Dr. Wesley.

As the group broke up the chairman was overheard to say: "It's a new day in Christianity! Twenty years ago no denomination would have thought it anybody's business where it built a new church. Today, thanks to the progress of church federation, we have learned really to act on the principle that we all belong to one great family."

(Other "little stories"—one in each issue of the BULLETIN—will appear in this column during successive months. All are true in every essential fact.)

CAN PROTESTANTISM ENDURE?

By LUTHER A. WEIGLE

*Dean of the Yale Divinity School; Chairman of the Federal Council's
Administrative Committee*

ONE of the most interesting of the books that I read this summer bears a question as its title: "Will America Become Catholic?" The author's answer, after an objective and fair-minded canvass of the evidence, is No. "With all its zeal," he concludes, "the Roman Catholic Church is not covering and, apparently, cannot cover the field. Unless, therefore, Protestantism is active, evangelical, definite in its faith, its discipline, its worship, there cannot fail to be in the United States a vast population surrendered to indifference and disbelief. The issue today is not whether America is to be made Catholic but whether America, Protestant or Catholic, is to be made Christian."

That is a rather obvious, though challenging, conclusion. No intelligent man, perhaps, would care to dispute it. But it raises another question: Can Protestantism sustain its share of the battle against unbelief? Or, more sharply, can Protestantism endure?

It is a significant symptom of our times that a negative answer to that question is either tacitly assumed or openly stated by certain popular writers who undertake to observe and expound what they call "the contemporary scene." The issue today, they say, is between Catholicism and humanism. Either of these has a clear-cut position, a definite program and driving power. If you believe in God and crave the supernatural and the sacramental, embrace Catholicism; if you love man and seek to understand and control the forces of nature, be a humanist. Protestantism, say these writers, is a compromise, vague and vacillating, a half-way station between belief and unbelief. As such, it has flourished and beguiled the world for a while; but its day is about done, and its future is negligible.

This is a field in which it is hard to avoid wishful thinking. Whether or not that be the cause, this judgment concerning Protestantism is too facile and sweeping, and too largely based upon mere assumption, to have any value stronger than that of opinion. Over against it let us set some reasons why Protestantism can and will endure.

Protestantism is democracy in religion. That does not mean that God is elected by popular vote, or His Kingdom liable to fickle revolution. It does not mean that all men are equally qualified to understand and declare His will. It does mean that Protestantism recognizes the right of every man to stand on his own

feet before God, to obey his own conscience and to determine his own beliefs, in the light of what he deems to be the will of God. It affirms the right of individual judgment and the universal priesthood of believers. It believes that God is accessible to every soul that seeks Him, without the intermediation of ecclesiastical officialdom. It conceives the Church as the congregation of believers; and assumes that when men gather in groups to worship God or organize themselves for His service, the laws of social psychology operate in these as in all other human relations. Both Whitehead, who describes religion as having to do with man's solitude before his God, and Ames, who describes it in terms of his social participation with his fellows, are expressing complementary aspects of that essential democracy of religion which is the vision of Protestantism.

Protestantism is concerned with our common life. It conceives religion not in terms of monastic cells, celibate vows, and withdrawal from the affairs of this world with a view to the accumulation of merit in the next; but in terms of the fresh air, the wholesome affections, the common duties, and the homely responsibilities of this present world. Salvation, for the Protestant, is living in the power of the grace of God. Such salvation is possible here and now; one need not die to gain it. It lifts one out of meanness and pettiness, out of bondage by lust and fettering by habit, to the levels of high affection and generous deed. For Luther such salvation came as a joyous vision of the fatherly love of God; for Calvin it was submission to His kingly decrees; but for both men the old distinction between the sacred and the secular began to vanish. The will of God may be done on earth as in heaven. All life is sacred; every good calling is a divine vocation. All that humanism stands for in positive affirmation and achievement is normal to Protestantism.

Protestantism trusts the human mind. It believes in the competence of man to apprehend God, to respond to Him with faith, and to gain new insights and increase of power by the experimental method of basing activity upon such knowledge as we have and such faith as we dare venture. Grant, as we must, that the being of God lies beyond the power of our finite minds fully to grasp, comprehend, and formulate; grant, too, that these minds of ours are too commonly blinded by sin, biased by complexes, prejudiced by the traditions of yesterday, and cramped

by the social pressures of today—yet these minds are the only minds we have. If we cannot trust them, we can trust nothing. Protestantism is realistic in its view of the human mind, and awake to its failures and follies; yet it refuses to fall into scepticism or agnosticism. It insists that such minds can cope with problems of value as well as matters of fact; that they can seek and find God as well as probe the laws of nature. Man's fallibility does not shut him out from saving faith in the infallible God or from growth in knowledge of God and of His will.

Protestantism believes in the divine initiative. Its God is not dead, but living; not absent, but here; not in passive hiding, waiting to be discovered, but active, disclosing Himself in every impulse toward goodness, beauty, and truth. Granting that all human analogies are but symbols of the exhaustless being of God, Protestantism yet affirms that the least inadequate symbols, the forms of thought and speech that most nearly approximate what we know and may believe about God, are drawn from the relations that ideally hold between parent and child. God is no mere king, or judge, or exacting creditor; He is a Father, loving, gracious, merciful, and infinitely patient.

Protestantism finds its most definite assurance of the divine fatherhood in the life and teaching, the death and resurrection, of Him who most completely fulfilled His sonship to God—Jesus Christ. It is not merely as an ethical teacher, or even as an example of what human life may be, that Jesus Christ is the central figure in human history. It is because He affords us a glimpse of ultimate Reality, because we see in Him the character and disposition of God dwelling among men. And when we affirm belief in the living, eternal Christ, we declare our conviction that the character and disposition of God thus glimpsed is consistently true and forever dependable.

That vision of God is the gospel of Protestantism. Its reasonableness is evidenced by the power that it has exerted throughout the centuries, and that it now has, to awaken conscience, to inspire love and trust, and to save men from folly and wrong. In comparison to that gospel, how trivial are complaints that Jesus was an obscure carpenter, that He lived in a very little land and never traveled far, that He had no experience of war, that He never married, that He was unacquainted with Greek art and philosophy, that He knew nothing about automobiles, radios, motion pictures, industrial machines, and airplanes, or that our unquestionably historical information about Him is too meagre to permit the writing of a biography in the modern manner. He had to live somewhere and sometime if He was to live on the earth at all; and of course He was subject to limitations of time and space. But these are not the important

things about Him—what is important is the eternal gospel He revealed.

Here are four essential characteristics of Protestantism. It is democracy in religion; it is concerned with our common life; it trusts the human mind; it responds to the divine initiative. For these reasons Protestantism can and will endure. Protestantism is not an organization. It is a spirit: a way of thinking and living. So long as the ideal of democracy is cherished and the human mind seeks truth, so long as life needs perspective and men find power in the love of God, Protestantism will live and grow.

The first three of the characteristics I have named, Protestantism shares with humanism; the last it holds in common with Catholicism. But this is compromise, we are told. "A sickly compromise" between Catholicism and humanism, a student publication on Yale campus called Protestantism last spring. That is about as sensible, remarked one of my colleagues, as to say that a bodily temperature of ninety-eight and four-fifths degrees is a sickly compromise between a chill and a fever!

I am willing to grant that there are compromisers aplenty in the world just now—both within and without Protestantism—and much shifty, unclear thinking, plausible speech, and evasive writing; but that Protestantism itself is a compromise is simply not true. Men do not become or remain Protestants by taking a bit of this and squaring it off with a bit of that. Protestantism is rather a direct, honest attempt to deal realistically with life, to grasp as best we may the whole truth of which Catholicism and humanism render each a one-sided version. It involves paradox rather than compromise—the paradox of the union of divine revelation and human discovery. That paradox Protestantism did not invent. It is as old and as new as man's place in the universe.

Protestantism aims at a high goal. There are some who think it is too high, that democracy in religion is an impossible ideal. The mass of mankind, they hold, will always need myths, images, codes, penances, priests and other external paraphernalia. It is only the few who can ever gain the intelligence and the goodwill to stand on their own feet before God and their fellows.

There is a strange pessimism concerning human nature in much of current literature and popular science. Freud declares religion to be an illusion, yet an illusion that is inevitable and ineluctable except for the very few. Everett D. Martin expounds the idea that religion is a psychopathic disturbance akin to paranoia, yet goes on to state his opinion that a revival of religion is probably impending.

If such pessimism be justified, not only Protestantism, but all democracy, is imperilled. Mr. Martin does not hesitate to draw this conclusion. He thinks

that "a large portion of the human race—how large we do not at present know—is incapable of self-government and therefore unfit for liberty." We deceive ourselves if we "walk by faith in the wisdom of the irrational majority." I do not share these misgivings. Pessimism for pessimism, I would rather accept the old theological doctrine of total depravity than the current psychological dogma of universal though mild insanity. There was a way of escape from total depravity; but this alleged irrationality seems to be incurable.

No, the goal of Protestantism is not impossible. It is high but not too high. It is difficult, but worth

what it costs. And under the conditions of modern life, it is necessary. Folk must learn self-discipline and self-control. What Walter Lippmann says of "high religion" may well be said of Protestantism: "In so far as modernity has dissolved the power of the popular religion to govern and to compensate, the need for a high religion which regenerates becomes imperative, and what was once a kind of spiritual luxury of the few has, under modern conditions, become an urgent necessity of the many. The insight of high religion which has hitherto indicated a kind of bypath into rare experiences is now a trail which the leaders of mankind are compelled to take."

WHY I AM A CHRISTIAN

By C. F. ANDREWS

(This moving personal testimony comes from an Englishman who has so identified himself with the aspirations and sufferings of the Indian and the African peoples that it is commonly said among them that his initials, C. F. A., stand for "Christ's Faithful Apostle." Mr. Andrews, as is well known, is the closest Western friend of Mahatma Gandhi.—EDITOR.)

MY CONSCIOUS active life, as a Christian, began when I was eighteen years old. At that time I was growing indifferent to all religion and falling into sins which would soon have wrecked my moral character altogether. I was saved by Christ from that death of sin.

One night, as I knelt down to pray, there came upon me an overwhelming sense of God's Holy Presence near me, and at the same time a knowledge of my own evil life. I cried out, "Unclean, unclean!"

For hours of agony all was dark and full of horror to me. At last, long after midnight, I was conscious of a divine peace. The voice of Christ seemed to bring me forgiveness and love, in place of darkness and despair.

Next morning, I went to church very early and heard the words of blessing, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all. Amen." At these words the sense of peace and forgiveness came back to me and flooded my whole life with joy.

Since that time, during more than forty-three years of incessant struggle, journeying to and fro throughout the world, I have never lost the assurance of Christ's living Presence with me. He is not a mere vision; He is no imaginative dream, but a living Presence, who daily inspires me and gives me grace. In Him, quite consciously, I find strength in time of need.

It may be asked whether this experience, since my conversion, has been that of Christ's own personal Presence and in what way it has been related to God.

I would try to answer in this way. In all that followed my conversion, Christ and God became one single thought. I did not separate them. Thereafter, whenever I thought of God in human ways, I could not think of God apart from Christ, or Christ apart from God. Christ also became to me the practical evidence in everyday life of God's Presence. The divine beauty, truth and love which I associate with the thought of God in human life are centrally visible to me in Christ. Thus Christ has become for me in my moral and spiritual experience the living, tangible expression of God. With regard to the Infinitude of God that lies beyond this, I seem able at this present stage of existence to know nothing that can be defined. But the human in Christ, that is also divine, I can really know; and when I see this divine beauty, truth and love in others also, it is natural for me to relate it to Christ. The process, which is spiritual and universal and therefore entirely above race, sect, or creed, may be difficult to explain in words, but it is very real to me.

The question came naturally to me, after I had turned from the life of evil in myself to the life of peace and forgiveness in God, "How can I show my gratitude to God for all His goodness toward me?"

The words of Jesus came to my mind, "I was hungry and ye gave me food. I was thirsty and ye gave me to drink. . . . Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me." These words gave me new light and hope.

It became practical for me to take this saying, not as a mere figure of speech, but as literally true. My one wish had been to find Christ each day in my own

daily life as its sustenance and strength. Here was a way open for me. As Christ served and ministered, when He took the towel and basin of water and washed the Disciples' feet, so it was possible for me, by ministering in the same lowly way to the distressed and the afflicted, to receive continually His benediction. There lay the one true happiness of life above the reach of sorrow and even of death itself. Wherever I tried it, I found it to be true.

Since then I may truthfully say that, in spite of very great suffering and terrible lapses and shortcomings, life has been happy and simple for me, and prayer a daily reality. In every part of the world, wherever I have gone, under all sorts of different conditions, while trying to serve mankind, I have had the joy of serving Christ. In this sense it has been more and more a reality for me to say, with all penitence, gratitude and love, "For me, to live is Christ."

What Is at Stake in the Disarmament Conference

By HON. WILLIAM R. CASTLE, JR.
Under-Secretary of State

(This address, here presented in abbreviated form, delivered in Boston on September 22, is so remarkable both for its vital information and for its discernment of the world situation, that we are happy to be able to make it available as a message especially appropriate to Armistice Day.—EDITOR.)

THE PRESENT economic depression is different from others in that it is world-wide. Everybody, vaguely, knows what has caused it, and nobody knows more than vaguely—nobody, at least, clearly understands all its causes or all the reasons for its long continuance and it would be much better to leave this detailed study to future historians. It is safe enough to say, however, that the seeds of the depression were sown in the World War. There was tremendous loss of life, irreplaceable, altogether tragic; and this was disheartening, slowed up the economic machine where it could least afford to slow up. There was tremendous loss of property which had to be replaced and the necessity of immediate replacement caused an artificial stimulation in production, a gearing of the machinery of production so high that when the pressure was removed the machinery ceased to function properly. There was tremendous loss of actual wealth. The billions wasted in munitions brought no return whatsoever.

This economic depression is world-wide and there cannot be complete relief to any one nation until improvement also is world-wide. Politically nations are separate, but economically they are becoming every day more interdependent. This is inevitable with the growth in transportation and communication facilities. This nearness of the nations to each other helps to make the conditions in any one important to all others.

I have heard people question why the American Government should have moved to assist Germany when there was so much suffering here at home, and to those who do not realize the economic interdependence of the world the question is natural enough. The failure of the purchasing power of any nation reacts on all other nations, depresses every-

where the standard of living. What we want to do in this country is to give work, not a dole. When the President moved to save Europe from disaster one of his principal aims was to give work to the American people, through maintaining the purchasing power of other nations. He wanted to help dispose of our cotton and our wheat and our manufactured goods. He made a bold move because the facts necessitated just such a move.

Another of the avowed purposes of the American Government is to bring about, or help to bring about, real limitation and reduction of armament. Possibly the economic facts of the present day may help on this great cause. Competition in armament is one of the greatest of war breeders and all wars leave an aftermath of depression which brings suffering into every home. There is no longer any real victor in a war because when the war is over victor and vanquished both suffer the consequences of the slaughter and the waste. The world has known this for a long time and has done little or nothing about it, but now there is added the grim fact that the nations can no longer afford the luxury of excessive armament. Have you ever thought of the cost, for example, of a battleship? There is the initial cost of some \$40,000,000. There is the cost of some \$2,000,000 annually to keep the ship in commission. Enormous sums are spent in overhauling and in modernizing parts. At the end of twenty-five years the ship is scrapped. If you add all these sums, with compound interest at five per cent, it will be found that every battleship costs the nation during the course of its life a minimum of \$250,000,000. It would be foolish to say that such a sum is dead loss. In building, the ship afforded work for hundreds of men. It supported a large crew during the years of its life. But, on the other

hand, think what benefit that money would have given had it been used constructively—for schools and colleges, for factories and farms, for the development of waterways, for reforestation, for scientific research.

Perhaps this nation of ours can afford the luxury of battleships. Indeed they are not a luxury while others have them and while there is still any danger of war in the world. The destruction which an enemy might do to our unprotected coast far outweighs the cost of a battle fleet. But some nations, unable to afford them, still spend money on them, on all forms of armament, that might far better be spent in building up constructive forces, in raising the standards of the people which have been lowered because the wealth of the nation is wasted in armament. Yet, since fear and the instinct of self-preservation are among the strongest forces of life, we cannot blame those poorer nations. Their coasts and their frontiers must be defended just as ours must be. It all comes down to this question of competition and, although we are too distant to be a threat to most nations, I cannot believe that we should not be among the first to agree to any kind of cut in armament which would give confidence and would yet leave us, in comparison with others, as strong as we are today. I have used the battleship as an example, not because a battleship is any worse than any other form of armament but merely as a symbol that illustrates the expense. Huge land armies are as wasteful, or fleets of minor naval craft, or enormous guns. No one nation can cut its armaments to the bone because there is always possible the madness or the cupidity of other nations.

Every nation must protect itself. But on the other hand no nation is safer with a high general level of armaments than it would be with a low general level if the level is everywhere proportional. It is said that the world spends annually three billion dollars on armaments and yet it is clear that individual nations would be just as safe if the volume of this construction were proportionately cut down one-half or three-quarters. Every nation needs an army for internal police purposes but beyond this every soldier is a potential offensive force. Every maritime nation needs a navy for coast defense and defense of its shipping, but every ship beyond this need is a potential danger to peace. And the smaller the various navies are the better, so long as the decrease is proportional.

We fought, or said we fought, a war to end war. We have made anti-war treaties that cover the globe. But as long as we pour money into competitive armament we admit that war is always imminent; we make a travesty of our high-sounding treaties. We keep fear alive; we pile taxes on taxes and the money that should go to make life easier for every man, woman and child goes into potential instruments for the destruction of life. You and I, as individuals, try to

use our money to build up, not to tear down. Surely we ought to demand of governments standards at least as high as we hold for ourselves. Much, it is true, has already been accomplished. The London Treaty, negotiated and signed last year, put an end to competitive building in all classes of ships on the part of the three great naval nations. But this was only a beginning. Tonnages could not then be cut as they should be. But, aside from the navies, it is certain that many armies are unnecessarily large. Guns and fortifications should be reduced. There is serious danger in the over-development of air forces, the over-building of airplanes for war purposes. In Geneva next year the nations will have an opportunity to show their goodwill and, incidentally, to restore national budgets to reasonable dimensions. But public opinion must be behind the negotiators to give them courage.

I hope, therefore, that you will all stand behind your Government in working earnestly for that limitation of armament which, maintaining national security, will turn a vast proportion of the world's wealth away from destructive to constructive purposes. This should be the greatest single step which is internationally possible toward bringing the world back to prosperity.

Miss Chase Resigns

All who have been long associated with the Federal Council have come to have the highest appreciation for the remarkably efficient and faithful service rendered to it by Miss Caroline W. Chase. Her host of friends in the Council deeply regret the loss the Council suffers in her resignation, but join in wishing her boundless happiness on the occasion of her marriage. She was married to Hon. Carl E. Milliken on September 26. The Administrative Committee, at its September meeting, went on record as gratefully recognizing Miss Chase's service to the Council.

Dr. Charles S. Macfarland has expressed something of the quality of Miss Chase's service in the following word of personal tribute:

"No one can possibly know, as I do, what the Federal Council owes to Caroline W. Chase, who began her service twenty years ago, at the same moment with myself. Her watchfulness, fidelity, constancy and self-possession have been largely unseen but almost immeasurable assets in the administration of the Council's tasks, in a service rendered with the rarest unselfishness. In many things, credit has gone to others which belonged to her and countless mistakes have been avoided or amended because of her wise judgment and good sense.

"Her quiet composure has induced harmony and efficiency among the entire staff and she has organized and directed with a marvelous consideration for the personal feelings of the host of women over whom she has exercised rare supervision and whose loyalty has been maintained both by her example and the affection which she has awakened. What I owe to her it would fail me to express."

THE PRICE OF A TON OF COAL

By CLARENCE E. PICKETT

Executive Secretary, American Friends Service Committee

THE MINERS got \$1.08 a ton and sometimes could mine 15 tons a day, when they had good luck. But this was during the peak of production immediately after the war. Scores of men who, with their families, had lived in isolated communities on poor farms came down to reap a harvest digging coal. Industry was running at a frenzied peak—coal and more coal was needed. Gradually, however, substitutes for coal, increased efficiency of mining machinery, the use of gas, electricity and oil and then the slowing down of the whole industrial machine have curtailed the call, particularly for bituminous coal.

Five hundred thousand miners are ready for work, but 200,000 are more or less permanently out of the mines. The price of coal at the mine has been reduced time after time. It is being sold now as low as 80 cents a ton. Wages, of course, have suffered. One can point to more than one illustration of wages below 30 cents a ton and often it is impossible for the miner to get more than two or three days of work a week. Chaos in the social organization of mining communities has followed; poverty, suffering, disease, violence—all have become familiar manifestations of human conduct in this decadent industry.

Last spring the representatives of the Federal Children's Bureau and the President's Committee on Employment, laid before the American Friends Service Committee (Quakers) of Philadelphia, this condition and requested that they consider undertaking a service of relief and rehabilitation. After very careful and thoughtful deliberation, it was decided that this call should be accepted. Some funds have been secured for child relief and now one warm meal a day is being fed to the children in a considerable number of schools in the mining districts of West Virginia and Kentucky. It is anticipated that by the middle of December something like 25,000 children will be receiving this food. When the frost comes, destroying the gardens, the need for food will rapidly become acute in a large number of communities.

Just now (October 15), even more urgent than the need for food is the necessity for clothing. The pinch of the frosty mornings is beginning to exact its toll of suffering, in absence from school and in disease.

Added to other causes for immediate distress, is the element of industrial strife. In some communities in almost every area, men, driven by the pangs of hunger and despair, have used the strike as a weapon in the hope of increasing their income. The tragic toll in

human suffering that has come in the wake of these strikes bears most heavily upon the wives and upon the children of those who strike. In the relief which is now being given through the American Friends Service Committee the criterion is the need of the children, without raising the question as to what caused the need.

It is anticipated that a study and demonstration in the field of rehabilitation will also be undertaken. Many men who have been miners will never be miners again, because of the shrinkage and decadence in the industry. Studies are now being made of the ways in which means of securing the necessities of life can be found and, of course, no one can be close to a situation of this kind without developing a deep concern that society should find a way to make the process of mining coal a creative rather than a destructive force to human beings. All too often the Christian Church has found it difficult of access to play its part as a reconciling, healing and prophetic agent in industry. Here is one opportunity for the expression of the Christian message and it stands as a striking call to the Christian Church.

FEDERAL COUNCIL TO COOPERATE

The Social Service Commission of the Federal Council of Churches voted unanimously to cooperate with the above described relief project on recommendation of its Industrial Committee, of which Dr. Alva W. Taylor is Chairman and James Myers, Secretary. Checks may be sent to Miss Olive Van Horn, Treasurer of the special fund being raised to feed the miners' families, at 105 East 22d Street, New York. Clothing should be sent direct to the American Friends Service Committee, 1515 Cherry Street, Philadelphia. Mr. Myers has already given much time in the field to the coal areas this summer and will work further with the Quakers, especially in inviting the active cooperation of local churches close to the relief stations and reconstruction projects.

The Administrative Committee of the Federal Council has approved the action of the Social Service Commission and its appeal to the churches for fullest cooperation through gifts of money and clothing.

On October 2 a testimonial dinner was given in honor of Dr. David McConaughy, President of the United Stewardship Council. Dr. McConaughy retired in January as Director of the Department of Stewardship in the Presbyterian Church.

A Call to Prayer on November 8

The churches are being asked to observe Sunday, November 8, as a special Day of Prayer. Many of the moderators and presidents of the communions constituent to the Federal Council of Churches, on the recommendation of the Administrative Committee, have united in asking that the Sunday before Armistice Day this year be observed as an occasion for testing "our own lives and the life of nations by the mind of Christ in order that our consciences may become more sensitive to the moral failure involved in the continual piling up of competitive armaments and be more ready in the future to embark with other nations on the path of trust and love."

The full text of the Call to Prayer, together with the names of the signatories, follows:

"**A**N HOUR of crisis approaches. The sincerity of our own and other nations in renouncing war is presently to be tested. A world disarmament conference is to be convened, at Geneva, on the second of next February. May the God who maketh wars to cease lead the nations in this solemn hour. May the discord and illwill upon which armaments thrive be made to disappear. May the nations be moved to allay their fears, banish their jealousies, and build for peace.

"In this hour of grave responsibility, the well-being of humanity hangs in the balance. Despite their pledge to renounce war, nations are not adequately preparing for peace. They are spending \$5,000,000,000 a year on armaments. They have enrolled for military purposes no fewer than 25,000,000 soldiers and reserves. The resulting situation is fraught with the gravest consequences. Nations are suffering the anguish of economic impoverishment. Multitudes of God's children in every land are in want. Millions of men are out of employment. Governments are weakening under the terrific burden of war debts and reparations. The future has been mortgaged to pay for the military folly of the past and the present.

"The economic security and the social well-being of men and of nations cannot be achieved until the peoples of the earth lay aside their instruments of war. Competitive militarism begets international distrust. International distrust begets economic confusion. And out of economic confusion poverty emerges. Nations cannot in peace time sink billions of dollars in guns and battleships and armies and navies and expect anything else than economic disaster. Was there ever a world situation which was a clearer summons to prayer?

"In accordance with the action taken by the Administrative Committee of the Federal Council of the Churches of Christ in America, we earnestly recommend to the pastors and the members of our churches, congregations, and allied religious organizations the observance of Sunday, November 8, as a special Day of Prayer.

"Let there be on that day, throughout the Church, a spirit of penitence and intercession—penitence for

the sin of war and of preparations for war, intercession that the God of righteousness may bring to pass the day when swords shall be beaten into plowshares, when nations shall establish social justice and international friendship. Let us pray that the governments represented at the Disarmament Conference may succeed in so scaling down armaments and armament budgets as to enable them to give greater attention to the spiritual, social, and humanitarian needs of their respective peoples. Let us test our own lives and the life of nations by the mind of Christ in order that our consciences may become more sensitive to the moral failure involved in the continual piling up of competitive armaments and be more ready in the future to embark with other nations on the path of trust and love.

"If the Disarmament Conference fails, the realization of our hopes for a righteous and brotherly world order will be long deferred. If, on the other hand, the nations can agree on a program of drastic and far-reaching reductions, our hopes for a world at peace with itself will be carried a long step toward realization. Let us, therefore, be of one mind in praying for God's blessing on the forthcoming conference. Let us ask Him who is our peace to quicken the steps of the faltering and to lead our own nation and other nations into an understanding of His will. So may His Kingdom come and His will be done."

BISHOP FRANCIS J. McCONNELL

President, Federal Council of the Churches of Christ in America

MATTISON B. JONES

President, Northern Baptist Convention

REV. L. K. WILLIAMS

President, National Baptist Convention

REV. RIVINGTON D. LORD

Chairman, General Conference Board of Free Baptists

REV. FRANK G. COFFIN

President, General Convention of the Christian Church

REV. CARL S. PATTON

Moderator, National Council of the Congregational Churches

REV. CHARLES S. MEDBURY

President, International Convention of the Disciples of Christ

REV. C. W. LOCHER
President, Evangelical Synod of North America

BISHOP J. F. DUNLAP
Secretary, Board of Bishops, Evangelical Church

WILLIAM O. MENDENHALL
Presiding Clerk, Five Years' Meeting of the Society of Friends

BISHOP WILLIAM F. MCDOWELL
Secretary, Board of Bishops, Methodist Episcopal Church

BISHOP JOHN M. MOORE
Secretary, Board of Bishops, Methodist Episcopal Church, South

BISHOP ELIAS COTTRELL
Colored Methodist Episcopal Church

REV. JOHN CALVIN BROOMFIELD
President, General Conference of the Methodist Protestant Church

REV. S. H. GAPP
President, Executive Board, Moravian Church

REV. LEWIS S. MUDGE
Moderator, General Assembly of the Presbyterian Church in the U. S. A.

REV. FRANK B. SEELEY
President, General Synod of the Reformed Church in America

REV. CHARLES E. SCHAEFFER
President, General Synod of the Reformed Church in the U. S.

BISHOP ROBERT W. PEACH
President, General Council of the Reformed Episcopal Church

REV. CORLISS F. RANDOLPH
President, General Conference of the Seventh-Day Baptist Church

BISHOP A. R. CLIPPINGER
United Brethren in Christ

REV. F. H. KNUBEL
President, United Lutheran Church

EMMA BAILEY SPEER
President, National Board of the Young Women's Christian Associations

GEORGE B. CUTTEN
President, National Council of Young Men's Christian Associations

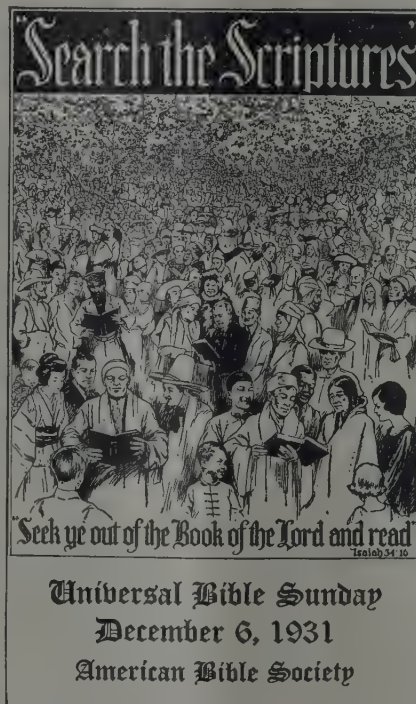
"SEARCHING THE SCRIPTURES"

By GEORGE WILLIAM BROWN

General Secretary of the American Bible Society

AMID the discouraging conditions confronting the world today, thoughtful Christians are turning hopefully to every available source of comfort and guidance. For the present distressing world situation the messages of Scripture have a significance never previously paralleled. Today, apathetic leaders need the stirring, stinging challenges of the prophets of the eighth century, B.C. Today, the distressed overburdened masses need the comforting reassuring promises which illumine every page of Holy Writ. Today all sorts and conditions of men need the steady and stimulating words of Jesus found on the pages of the New Testament.

With this conviction of the contribution which the Scriptures can make to the needs of the hour, the American Bible Society has prepared helpful material to be used in the observance of Universal Bible Sunday, December 6. To over 80,000 pastors throughout the United States the Society has mailed copies of a message prepared by Dr. Charles E. Jefferson, Honorary Minister of the Broadway Tabernacle of New York City, on the theme "Searching the Scriptures." In Dr. Jefferson's mes-



sage the following paragraphs appear:

"Christian people are not noted just now for their enthusiasm or their courage. The peace of God which passes understanding is absent from their hearts. They are timorous and worried, cumbered with many cares. They are confused in their thinking, and their spirits are depressed. The saints do not show that intrepidity of faith and incandescence of hope which one would expect to find in the followers of the Son of God.

"The time has come for us to take up again the Old Book. We need religion, a new vision of God, a new contact with God in Christ. The ancient wise man may be right after all—'The fear of the Lord is the beginning of wisdom.' . . . The Divine library may hold a secret

without which we cannot prosper. It may be that we shall never get out of our distresses until with one accord we begin to search the Scriptures."

Promoted yearly by the American Bible Society, aided by cooperating state and city Bible societies, Universal Bible Sunday aims to secure widespread concentration of attention upon the value

of the Scriptures in meeting and solving the problems of life. Its observance this year, in view of conditions which its teachings can alleviate, will be more than ordinarily resultful. Quoting Dr. Jef-

erson again: "Generation after generation new light has broken out of the Holy Book, and there is still more light to break forth from it, if men will search the depth of its divine meaning."

State-Wide Convocations of Pastors Planned

THE INFLUENCE of the interdenominational convocations of pastors in a growing number of states makes them an important factor in the development of Christian cooperation. The programs for several states have already been announced.

ILLINOIS

The Third Annual Convocation of Illinois Ministers will be held in Springfield, February 1-3, 1932. Rev. John T. Thomas, pastor of the First Presbyterian Church of Springfield, is chairman of the general committee, in which seventeen denominations are represented, and Rev. Herbert Hines, pastor of the Central Baptist Church of Springfield, is chairman of the program committee.

The general theme will be "The Old Evangel in a New Day." Bishop Edwin Holt Hughes, of the Methodist Episcopal Church; Rev. Frank Bible, of the Board of Foreign Missions of the Presbyterian Church; President Silas Evans, of Ripon College; Rev. Ernest F. Tittle, of the First Methodist Episcopal Church of Evanston; President John Timothy Stone, of the Presbyterian Theological Seminary; and Rev. Burris Jenkins, of Linwood Boulevard Christian Church, Kansas City, have accepted invitations to places on the program. It is hoped that Governor Louis L. Emmerson; Right Rev. George Craig Stewart, of the Protestant Episcopal Church and Rev. Herbert W. Virgin, of the North Shore Baptist Church of Chicago, will also have prominent parts in the program. A declamation contest on world peace is being promoted among high school young people, the finals of which will be a feature of the convention on February 2.

MARYLAND AND DELAWARE

The Second Annual State Pastors' Convocation of Maryland and Delaware will be held under the joint auspices of the Maryland-Delaware Council of Religious Education and the Baltimore Federation of Churches, in the Mt. Vernon Place Methodist Episcopal Church, Baltimore. The announced purpose is to bring to ministers an intensive train-

ing in methods and procedures essential to success in these days of perplexity and change and to bring to our churches encouragement and inspiration.

The program will consist of addresses and conferences concerning world conditions, unemployment, religious education, church plants, rural programs, the church in the city, Christian comity, preaching for the times. The program has been arranged in cooperation with Dr. William R. King, of the Home Missions Council. The convocation will be addressed by Rev. George E. Buttrick, of the Madison Avenue Presbyterian Church, New York; Rev. E. B. Chaffee, of the Labor Temple, New York; Rev. Mark A. Dawber, of the Methodist Board of Home Missions; Rev. William P. Shriver, of the Presbyterian Board of National Missions; Rev. E. E. Sundt, of the American Baptist Home Mission Society; Rev. Henry E. Tralle, specialist in church building around a program of religious education; and Rev. Warren H. Wilson, who has just returned from living a year in a rural village in India.

OHIO

For twelve years, the Pastors' Convention of Ohio has met in Columbus. This year, it has been decided to accept the invitation of Cleveland to hold the gathering in that city. The Convention will meet in the Euclid Avenue Baptist Church, January 18-21. The general theme of the Convention this year will be "Christianity and the Social Crisis." There will be three sectional meetings on international relations, two on the economic order, one on prohibition, and one on the problems of the local church. The final announcements for the program will be issued in a short time by the Secretary of the Ohio Council of Churches, Rev. B. F. Lamb.

This convention had an attendance twelve years ago of 75; in 1929, the attendance of pastors exceeded 1,400. There was also a large attendance at the three additional convocations, held by the women, by the laymen and by the young people of the churches.

NEBRASKA

The Second Nebraska Ministers' Convocation, sponsored by the Nebraska Council of Christian Education, will be held in Hastings, Nebr., January 11-13, 1932.

The program committee has announced a partial list of leaders, including: Rev. Phillips E. Osgood, of St. Mark's Church, Minneapolis; Dr. Hugh S. Magill, of the International Council of Religious Education; Dr. Clark M. Eichelberger, of the League of Nations Association, Chicago, and George W. Rosenlof, of the Nebraska State Education Department.

Last year's convocation, the first of its kind in Nebraska, was extremely successful. Prospects are that the enrollment will be even larger this year.

The Pastors' Convocation Executive Committee has as its chairman Rev. Paul C. Johnston, of Westminster Presbyterian Church, Lincoln, and as chairman of the Program Committee Rev. F. F. Travis, of the Centenary Methodist Church, Beatrice.

MASSACHUSETTS

The annual meeting of the Massachusetts Federation of Churches, to be held in cooperation with the convention of the Massachusetts Council of Religious Education on November 16 and 17 in Worcester, will present many features of special interest to pastors. On each morning there will be sectional meetings on rural work, the social function of the Church, international relations and religious education. Rev. Shepherd Knapp, of Central Congregational Church, Worcester, will conduct the worship services. Rev. F. Marion Smith, of Trinity Methodist Episcopal Church, Springfield, will preach the annual sermon and a communion service will be held.

Rev. J. Q. Miller, of the Connecticut Federation of Churches and Council of Religious Education, will speak at the luncheon on November 17. Among the speakers will be Harry C. Munro, of the International Council of Religious Education; Rev. E. Tallmadge Root, formerly Executive Secretary of the Massachusetts Federation of Churches; Dr. George H. Bigelow, Commissioner of Public Health, and Dr. Robert Dexter, of the American Unitarian Association. The first evening there will be a discussion of the limits of free speech, led by Rev. A. Z. Conrad, of Park Street Church, Boston, and Rev. Robert Bakeman, former Mayor of Peabody. At the second evening session, Dr. Kenyon L. Butterfield and Dr. William R. King, of the Home Missions Council, will be the speakers.

The Bible and the Depression

When the days are dark, men need its light.

When the times are hard, men need its comfort.

When the outlook is discouraging, men need its confidence.

When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today.

The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and goodwill. It is a summons to helpfulness: "Bear ye one another's burdens." It is a summons also to self-respecting independence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the poverty and suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells His story. It alone preserves His words, which are spirit and life. It alone records His deeds by which He saved the world, and would save it now if we would obey Him.

The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, or wrong, or war.

ROBERT E. SPEER.

Reprints of above quotation furnished to any who care to use as correspondence enclosures. Address FEDERAL COUNCIL BULLETIN, 105 East 22d Street, New York. Indicate how many copies desired; order by number and enclose 10 cents per doz.; 75 cents per C., \$7.00 per M.

(PERSONAL RELIGION No. 29)

FEDERATIONS STRESS EVANGELISM

AT THE BEGINNING of the new church year this fall, most of the local federations of churches have given pronounced emphasis to evangelism. It is noteworthy that several have found in the present depression a special reason for increasing attention to the central evangelistic task of the Church.

The Baltimore, Md., Federation of Churches has presented an interpretation and a program of evangelism which is so stimulating and well thought-out as to deserve careful study throughout the Nation. One of the distinctive characteristics of this statement is its refusal to separate evangelism from Christian social service and Christian education and its insistence upon carrying the evangelistic spirit into all the work of the Church. The Baltimore report is in part as follows:

"The full glory of the term 'evangelism' deserves a re-discovery and a re-capture by the Christian Church. Whatever unfortunate connotations the word may have had in the past, it still remains, when correctly used, the most exact and complete of all terms descriptive of the purpose and work of Christ's followers. We are to proclaim the 'Gospel,' the 'Good News' of salvation to a world blind and lost without it.

"There can be no real conflict between evangelism and any other phase of Christian work. Christian education and Christian social service, to cite two examples, far from being substitutes, are indeed integral factors of evangelism. Jesus taught that persons are of infinite worth, a doctrine which has inspired an intense individual evangelism and a passionate program of social betterment, each complementary to the other and both striving that mankind may reach the highest through the All-Highest. In our concern about individual salvation we must not fail to see that individual damnation may be wrought by social conditions. It should be clear to us that the great masses of the poor no longer throng our churches, nor will they again until we have made ourselves one with them in their bitter struggle for daily bread.

"So with Christian education. We observe with hope that religious education is now generally conceived to be a continuous process of religious experience. Such a conception can transform our Christian education and revitalize our church life."

As to methods and means, the report says:

"Has not the time come for a renewed emphasis upon adult evangelism? We are coming to see that we shall not get far in winning the young to Christ until home and adult influences are profoundly

changed. The economic stresses of our time afford us an unequalled opportunity to present Christ to hearts which have discovered that material security and happiness are but broken reeds.

"Especially should we take into account the spiritual significance of the depression. Our slum districts and bread-lines are seeing new faces every day. The Church never must abandon, least of all now, its concern for the 'down and outs.' We therefore call upon our churches to participate directly in the work being done so earnestly by such means as the rescue missions and the Salvation Army. We need to believe with new fervor in the miracles of twice-born men with which the Protestant tradition is replete. Indeed, many of our churches are so situated among workless and homeless men that they may well consider adding mission features to their present programs.

"Many astute observers believe that mass evangelism will again become a fruitful method. It will doubtless appear in new forms and certainly should avoid certain abuses of the past. At least a half-dozen of our communions are accustomed to this method; the other communions, while unable to participate in this form of evangelism, can do no less than give their blessing to all such endeavors. The Commission on Evangelism is sponsoring a series of community enterprises of this type, not because all the churches in the community desire it, but because a number of them do.

"It is to be hoped that many of our neighborhoods will work out plans for cooperative evangelism. Besides the type just mentioned, visitation evangelism and simultaneous preaching missions, both preceded by canvasses, offer prospects of large ingathering. The survey department of the Federation will be available to all neighborhoods embarking on evangelistic enterprises.

"Continuous pastoral evangelism is the theme of the annual ministerial retreat. The Commission pleads earnestly that every church will give opportunities at as many services as possible for confession of Christ and that the pulpit messages will give unusual emphasis to personal religion.

"Christian education presents untold possibilities in the coming year. At least half of our children and youth are not in the church school and many already there are not won to Christ and the Church. Community effort in promoting attendance, and a better training of teachers and officials will add to the effectiveness of the church school as an evangelistic agency."

The report, presented by Don S. Colt, Chairman

of the Evangelistic Commission, then outlines a series of special projects in which the Baltimore churches are to cooperate. The program covers the following points:

"1. Community projects.

- (a) Five community evangelistic campaigns serving those churches which are able to cooperate, conducted by a reputable evangelist and singer under the supervision of the Federation of Churches.
- (b) One or more community visitation campaigns in such areas as may prefer this type of endeavor.
- (c) At least three neighborhoods surveyed, with pastors using the results of the survey as they may prefer.

"2. Securing the advantages of general sentiment and a good press by a common calendar of religious services.

- (a) General observance of the Week of Prayer, January 3-10, 1932.
- (b) A more general and energetic use of Lent in calling our communicants to self-sacrifice and service and in reaching the unchurched.
- (c) The utilization of Holy Week as a time of spiritual high tide.
- (d) Palm Sunday and Easter, either or both, observed as times of spiritual ingathering.

"3. The other half of evangelism, for lack of which so much of our effort is lost, namely, the training and habituating in the Christian life of those who have been confirmed, de-

serves unremitting attention. We recommend that our churches make this their major work between Easter and Pentecost Sunday."

In Chicago, the first union ministers' meeting of the fall, under the auspices of the Chicago Church Federation, brought out an attendance of 750 to consider the program of evangelism. Dean Shailer Mathews, who delivered the keynote address, declared that religious revivals invariably spring from conditions which prove the treachery of trust in material things alone, and he expressed the judgment that history might well be expected to repeat itself in these dark days.

In Washington, D. C., the Federation of Churches set aside October 18-20 for evangelistic emphasis. The following denominational leaders came to the city to cooperate in the united effort: Rev. Charles S. Detweiler, Baptist; Rev. F. L. Fagley, Congregational; Dr. George B. Dean, Methodist Episcopal; Dr. Arthur H. Limouze, Presbyterian; Dr. J. H. Rowland, Methodist Episcopal, South; and Rev. L. B. Smith, Methodist Protestant.

One of the features of the program consisted of two popular evening meetings for the purpose of presenting to the men and women of the churches the methods which have been successfully used in certain congregations in leading people to Christ and bringing them into church membership.

American Churchmen Honor Kagawa

TOYOHICO KAGAWA, the distinguished Japanese Christian evangelist and social worker, was the guest of honor at a luncheon attended by two hundred representative church and missionary leaders in New York, October 10, under the joint auspices of the International Missionary Council and the Federal Council of the Churches of Christ in America.

Mr. Kagawa, who was introduced by Dr. John R. Mott as one of the outstanding Christians in the entire world today, responded by calling himself "a humble servant of Christ." He thanked the American churches for sending missionaries to Japan and urged them to continue to do so. He suggested that for the term "foreign missions" we should substitute the term "world missions." "Japan," he said, "is no longer to be thought of as foreign to America. Japan and America are simply parts of the one world which belongs to Christ."



TOYOHICO KAGAWA

Mr. Kagawa's address was devoted chiefly to an interpretation of "the Kingdom of God Movement" in Japan. He listed evangelism as its first objective, with the definite purpose of building up a Christian community of at least one million souls in Japan. The number has been fixed at one million because of his observation that in France the Protestant community, although only a minority with a membership of approximately a million, was large enough to have a profound influence upon the life of the nation.

The second objective of the Kingdom of God Movement is the education of a more extensive Christian leadership, especially a lay leadership for service among the peasant and industrial classes. The aim is to train 5,000 lay preachers.

The third objective is the Christianizing of the economic and industrial life. In this connection, Mr. Kagawa lays great emphasis upon the development

of cooperatives, and hopes to lead the local churches to become branches of a nationwide system of mutual aid societies.

Mr. Kagawa's primary emphasis was upon following Christ with a whole-hearted commitment in every aspect of life. "Being a lukewarm Christian," he commented, "is not interesting at all." When asked how American Christians could help in the Kingdom of

God Movement in Japan, Mr. Kagawa replied, "Pray for a revival of religion in your own churches. That will do more than anything else to help Christianity in Japan." Concluding his address, Mr. Kagawa said, "If I have one message more than another for America, it is that we should forget national and racial differences and unite in taking Christ seriously and making the Kingdom of God a reality in the world."

New Church in Paris a Symbol of Unity

THE DEDICATION in September of the new American Church in Paris, was an event of far more than local interest and significance. It would be difficult to find in the annals of church life the record of a dedication comparable with this one. There have been larger churches dedicated and more pomp and pageantry associated with the ceremony, but the international and interconfessional character of this recent Paris event sets it apart.

There were four major services. At the first of these, on Sunday morning following the celebration of the Communion, the participating clergy represented respectively, the Federal Council of Churches of Christ in America, the Methodist Episcopal Church, the Presbyterian Church in the U. S. A., the Northern Baptist Convention, Union Theological Seminary, and the American Church of Berlin. The 1,500 worshippers in the congregation included representatives of every Christian group in the great cosmopolitan center of Paris. The guests of honor included the personal appointee of the President of France, himself a Protestant, who would have attended but for his absence from the city, the American Ambassador and the Embassy staff, the Consul General and Mr. and Mrs. Arthur Curtiss James.

The afternoon service was arranged by Dr. Adolf Keller of the Universal Christian Council in Geneva at the request of the pastor, Dr. Joseph W. Cochran, and the participating clergy represented practically every known communion on the Continent of Europe, including the Greek and Russian Orthodox, the Swedish Lutheran and the state churches. Seven languages were used and the music by a Russian choir was of such exquisite beauty that it left an indelible impression on all who were present. When the Armenian Bishop pronounced the benediction, the worshipping throng left the new edifice in a mood of exaltation, having witnessed a visible sign of the increasing unity of Christ's Church in a ceremony so dignified and colorful and so spiritually moving as to be quite unique. The Sunday evening service was conducted after the rites of the Anglican communion by the Canon of the American Cathedral Church in

Paris, who had associated with him representatives of the Anglican churches and the National Church of Scotland. The final service of the series, which took the character of the official opening of the new organ, was broadcast to seventy-eight stations in the United States by the National Broadcasting Company.

The speakers included Ambassador Edge, who is an active churchman and who spoke feelingly of the place of the Church in the life of Paris; Dr. Robert Davis, Director of the American Library in Paris; and the pastor, Dr. Cochran. The playing of Marcel Dupré, one of France's leading organists, was of an extraordinarily high character and was made additionally interesting by the knowledge that the donor of the organ was sitting in his home in Pittsburgh, Pa., listening to this opening recital. An additional feature in the music was the singing of Miss Doris Doe



AMERICAN CHURCH IN PARIS

of the Metropolitan Opera Company, who came from Berlin especially for the evening.

The magnificent new church, which stands on the Quai D'Orsay not far from the Eiffel Tower, owes its existence to the loyal devotion of many Christian people but to none quite so much as to Dr. Cochran, the present pastor, and his immediate predecessor, Dr. Chauncey W. Goodrich. It should further be said that one-quarter of the million dollars which the new plant cost was given by Arthur Curtiss James who has taken such a generous interest in many Christian projects all over the world.

The building includes not only a magnificent Gothic auditorium designed by Greenough and Cram and containing some of the finest stained glass made in recent years after the manner of the ancient Flemish, but also a lecture hall, which is virtually a transept of the main church, and a full parish house equipment—gymnasium, kitchen, parlors, library, residence for the pastor, Sunday school rooms, club rooms, and garage. The use which the students of Paris make of the church is interesting and one who at-

tends the Sunday night services of song planned especially by and for them, cannot fail to be impressed with the possibilities for service in this most difficult field.

In the erection of the church American money and architectural skill are blended with the workmanship of French and English artisans, so that even the physical home of the church has an unusual international quality. The seventy-five years of the history of the church organization and the developments which have come out of small beginnings are reviewed by Dr. Cochran in an interesting and readable book called, "The Friendly Adventurers." No one can come into contact with the church itself directly or indirectly through the reading of this record without appreciating the peculiar place which it plays in the life of Americans in France, and the demonstration which it gives of the truly unitive elements in modern Protestantism. But for the ecumenical movement, of which "Stockholm" is a symbol, such unitive elements would not have been discoverable in Europe today.

HENRY SMITH LEIPER.

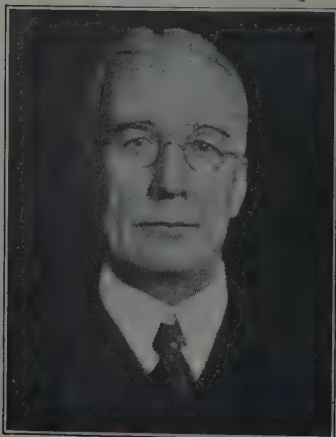
Plans Announced for Federal Council's Executive Committee

ON December 2, 3 and 4, designated representatives of twenty-six denominations will convene in the Arch Street Presbyterian Church, 18th and Arch Streets, Philadelphia, for the Annual Meeting of the Executive Committee of the Federal Council of the Churches of Christ in America. The meeting is being held in Philadelphia at the invitation of the Federation of Churches of the city, Rev. E. A. E. Palmquist, Executive Secretary.

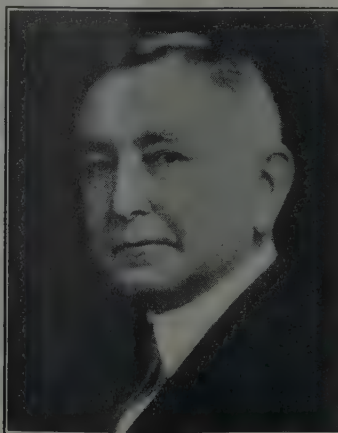
The day sessions, beginning at ten o'clock on Wednesday morning, December 2, will be devoted to the transaction of important business affecting the policies and programs of church cooperation.

A great public meeting will be held on Thursday evening at eight o'clock in the auditorium of the First Baptist Church, 17th and Sansom Streets. The theme of the evening is "The Meaning of the Gospel for Today: (1) For the Individual; (2) For the Nations." Dr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions and formerly President of the Federal Council, will speak on the first part of the theme; Dr. Charles E. Jefferson, honorary minister of the Broadway Tabernacle, New York, on the second part.

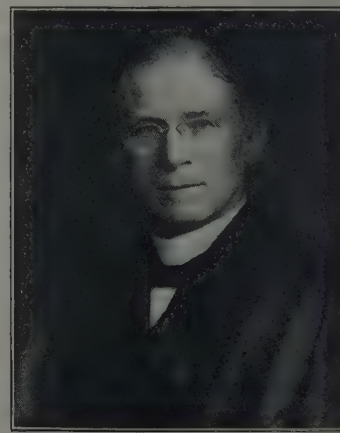
Special plans are being made to make the morning periods of worship distinctive and inspiring. On the



ROBERT E. SPEER



GEORGE W. RICHARDS



CHARLES E. JEFFERSON

first day, Right Rev. Athenagoras, Archbishop of the Greek Orthodox Church of North and South America, will be the leader, conducting the service in accordance with the rich liturgy of the Greek Church. On the second day, Professor Rufus M. Jones, of Haverford College, the leading American student of Christian mysticism, will have charge of the service, introducing into it the Quaker use of silence.

At a special meeting of the Executive Committee, held in New York on October 23, to make preparations

for the Annual Meeting, Rev. George W. Richards was elected Chairman of the Committee, succeeding Dr. Walter L. Lingle, resigned. Dr. Richards is President of the Theological Seminary of the Reformed Church in the U. S., at Lancaster, Pa., formerly President of the General Synod of the Reformed Church in the U. S. Dr. Richards has long been closely identified with the Federal Council and is one of the foremost American advocates of a larger Christian unity. He will preside at the sessions in Philadelphia.

China Flood Leads to Combined Appeal

THE FLOOD disasters in China and the responsibilities of the Christian forces in America to share in the vast human needs which the floods entail have commanded the attention of the Foreign Missions Conference of North America and the Federal Council of Churches in recent weeks.

Conferences have been held with high government authorities in Washington and the American Red Cross to determine how America's sympathy could be organized most effectively. The gift by the American Red Cross in September of \$100,000 Gold, which realized approximately \$500,000 in Chinese currency, is already well known, as is also the sale of 15,000,000 bushels of wheat by the Federal Farm Board at the most reasonable terms in the power of the Board to give. Frequent conferences have also been held with China Famine Relief U. S. A., Inc., which has been active for three years in securing funds for famine relief and engineering projects designed to prevent famine.

The Federal Council, the Committee of Reference and Counsel of the Foreign Missions Conference, and China Famine Relief U. S. A., have now joined in setting up a new organization under the name of "Flood Relief in China." China Famine Relief U. S. A., Inc., has placed at the disposal of the new organization its trained personnel, mailing lists, and other extremely valuable facilities.

Through correspondence and conference, it has been made clear that the American churches are unwilling to stand idly by and not respond to the suffering of China in face not only of one of the greatest natural disasters in her whole history, but in face of a disaster that will probably go down in history as one of the greatest of all times. The Chinese response has been instantaneous and generous. The government is providing large sums of money. Tens of millions of people, however, will be involved, for whom shelter and food and protection from disease and pestilence must be provided.

In view of the National Red Cross Roll Call, the cooperation which the churches have pledged to President Hoover's Unemployment Relief Committee, and the Community Drives, all of which have been scheduled for late October and November, it was felt that the time and character of the appeal to American churches should be determined by the churches themselves. Many churches have already taken action and funds are reaching Flood Relief in China at 205 East Forty-second Street, New York City, daily. Plans are being made to keep the churches informed regarding the needs of the flood sufferers and to make an appeal to the Christian constituency of America on behalf of flood relief in China some time during the late fall or early winter. It is to be hoped that churches and other Christian organizations will keep this clearly in mind.

Although cable dispatches from China now carry less news regarding the floods and their aftermath, it is apparent that the situation will grow steadily worse at least until it has been possible to harvest the first crop, and this will not be until next June for a small proportion, and not until next autumn for the majority of the millions of people who have lost their all in these recent floods.

Council Presses Unemployment Relief

During the past month the office of the Federal Council of the Churches of Christ in America has been called upon for extended cooperation with the President's Organization on Unemployment Relief, especially with the Committee on Cooperation with National Organizations, under the chairmanship of Eliot Wadsworth.

The Council has served as a clearing-house for

sending a special message from President Hoover's national organization to more than 50,000 ministers of local churches, covering most of the major denominations, appealing for their active participation in the effort to relieve distress arising from unemployment in their own communities. The letter urged pastors to

use their position to keep their people informed as to the plans for meeting the unemployment situation.

The pamphlet, "How the Churches Are Helping in Unemployment," prepared by the Federal Council's Commission on the Church and Social Service, is being widely circulated.

Illinois Holds Two Interracial Conferences

AT THE Illinois Interracial Conference, sponsored in March, 1930, by the Federal Council's Commission on Race Relations, a continuation committee was formed. As a result of its activity during the past year, the forces of the state were organized in an upstate, or Chicago, interracial conference and a downstate interracial conference, meeting at Springfield under the auspices of the Illinois Council of Churches, in cooperation with the Springfield Urban League.

The Chicago conference was sponsored by the Chicago Church Federation, with the cooperation of the Urban League, and was held at Waukegan, September 28-29. It brought together 74 delegates from 53 different bodies who frankly faced the realities in the unemployment and housing situations now confronting the Negro population of Chicago. Dr. Philip A. Swartz, chairman of the Chicago Interracial Commission of the Church Federation, in describing the conference says:

"It was early planned to invite to the conference only those persons who were particularly qualified through present relationships or past experience to participate in free discussion in a round-table program. In Hull House, away from the pressure of regular work, a high quality of fellowship was quickly established under the leadership of H. C. Herman, State Secretary of the Young Men's Christian Association of Illinois.

"Several times during the discussion of unemployment, emphasis was given to the fact that the special welfare of the Negro was conditioned upon the general welfare of all workers. He is still the first to be fired and the last to be hired. Furthermore, though frequently capable of superior workmanship, he usually receives less than the wages paid to white workers performing similar tasks.

"The Chicago Church Federation reported the results of a survey recently made, to which only a small proportion of Chicago pastors sent reply. Reports from 164 churches indicate that 264 sermons were delivered in these churches on the problems of race relations during the past year. Ninety-four of these sermons were delivered by guest

preachers of other races than the congregations. At other than church services 186 speakers representing other races delivered addresses. Seventy-two churches reported 126 special programs developed in the interest of better understanding between the races. Some of these programs took the form of plays, pageants, illustrated lectures and musical programs interpretative of one race to another. Several churches conducted important forums. Twenty-seven churches organized groups for study of the race problem. The outstanding contribution of the Chicago Church Federation program was the observance in February of Race Relations Sunday, on which occasion many ministers exchanged pulpits with pastors of another race.

"The high point of the conference came at noon during the second day when Richard B. Harrison, the leading member of the cast of 'The Green Pastures,' gave a most impressive interpretation of 'How It Feels to Play the Lord.' Mr. Harrison has contributed greatly to the improvement of interracial relations, not only through the medium of this most popular play, but in frequent cooperation with the interracial programs of the churches."

Among the findings of the conference, the following outstanding points are significant:

1. "In view of the importance of the Negro portion of our American population, and the value of their contribution in the consideration of all public questions, we call to the attention of the President of the United States the absence of Negro members on major commissions and strongly urge all officials to nominate representatives of this group in future appointments."

2. Particular attention was called to a part of the report of the Chicago Workers' Committee on Unemployment as expressing the view of this conference, as follows: "We urge 'no discrimination as to race or color when workers are employed, laid off or discharged; city, county and state work to be prorated among the various racial groups of our population in general accordance with their numerical strength.'"

3. "Encouraged by the experience of some church, educational and social agencies in the employment of colored workers, we recommend that this policy be more widely adopted, especially in the employment of professional and clerical staffs and in engaging contractors for building operations, who also employ colored workers."

4. The conference pointed out "the seriousness of the lack of proper housing facilities for so large a part of the population as is comprised by colored people. It condemns the practice of discrimination against Negroes in the matter of rents and in the upkeep of buildings by landlords." The conference also condemned "the present practice of restricting areas by neighborhood agreements and covenants along racial lines."

The downstate section of the second interracial conference, on October 2, brought together at Springfield thirty-two representatives from nine communities. Striking points in the findings were as follows:

1. "There is urgent need of achievement in securing social justice for the Negro race—instances of unjust discrimination against the Negro are numerous." In illustration, specific cases were cited where Negroes were refused hotel accommodations, service in restaurants, railroad accommodations, school privileges, employment in industry and the protection of many other legal rights.

2. "This maladjustment in relations between the races not only works hardship upon those whose rights are abused but at the same time tends to abase the lives of those who wrong their fellowmen, and the sum total of human happiness is greatly reduced.

3. "Marked improvement has already been made in securing justice for the Negro by cooperation between leaders of the two races in various communities. Where ability, tact and goodwill are concentrated on solving specific problems there is no limit to what can be accomplished."

Central Bureau Joins in Plan to Rescue Russian Christian Refugees

AT A MEETING held in Philadelphia on September 28, representatives of various religious groups interested in the evangelical refugees from Russia who are now at Harbin, China, awaiting transportation to permanent homes in either North or South America, decided to take immediate steps to raise funds to bring the refugees out of China and provide for their colonization in either Mexico, Brazil or Paraguay.

This refugee group consists of about 700 to 800 Mennonites, some 400 Lutherans, and smaller numbers of other creeds. Many of them have been living at Harbin for eighteen or nineteen months, supported by their denominational relief organizations, but the large sum necessary to bring them to America and give them a fresh start in life, has not been available. It is estimated that it will take \$150,000 to meet the situation. To date, the available funds are not more than \$20,000. With \$25,000 in hand it would be possible to charter a steamer and get the refugees out of the danger zone, and thus give the relief agencies time to raise the rest of the money.

The agencies now at work on behalf of the Harbin group are: the International Red Cross, the Nansen Refugee Commission, the Central Bureau for Relief of the Evangelical Churches of Europe, the American Mennonite Central Relief Committee, the Canadian Mennonite Relief Committee,

the Lutheran World Convention and the American Friends Service Committee.

The situation has been brought to a head by the action of the Chinese authorities in threatening to deport the Harbin refugees back into Russia unless measures were taken to get them away. Not only are the refugees greatly in the way in the already much overcrowded city, but they are embarrassing China's trade relations with the Soviet government, which looks with disfavor on this harboring of its "criminals" by a friendly power. Through the good offices of the Chinese delegate to the League of Nations, an extension of time beyond the date originally set for deportation—October first—has been accorded to the relief organizations.



FAMILY OF MENNONITE REFUGEES AT
HARBIN, CHINA

Negotiations are in process to secure credits or long-term loans to meet the costs of colonization, as was done in the case of earlier migrations of Mennonites and Lutherans to Canada and Brazil. In the meantime, funds have been sent to the American Consul at Harbin so that the immediate needs of the refugees may be met.

New Sunday Radio Schedule

Beginning October 18, the summer schedule of Sunday afternoon preachers over the networks of the National Broadcasting Company, which has included Rev. Frederick K. Stamm, Rev. Charles L. Goodell, Rev. Ralph W. Sockman, and Rev. Frederick H. Knubel, came to a conclusion and the winter program was begun. This program is as follows:

The National Youth Conference, over WJZ and associated stations, 3:00 to 3:30 P.M., Dr. Daniel A. Poling, Speaker.

The National Sunday Forum, over WEA and associated stations, 3:30 to 4:00 P.M., Dr. S. Parkes Cadman, Speaker.

The National Vespers, over WJZ and associated stations, 5:00 to 5:30 P.M., Dr. Harry Emerson Fosdick, Speaker.

The number of stations in all parts of the country sharing in the broadcasting of these services is greater than ever before. On the Sunday before the BULLETIN went to press 49 stations broadcast Dr. Cadman's service, 37 Dr. Fosdick's, and 36 Dr. Poling's.

Beginning with the present season, the Sunday afternoon broadcasts cover a thirty-minute period instead of one hour. The Mid-Week Hymn Sing continues as usual on Tuesday evening, at 7:00 P.M. The Daily Morning Devotional period, over WEA and a network of cooperating stations, which is one of the most appreciated services sponsored by the Federal Council of Churches, continues to be presented at 8:15 A.M.

WORLD ALLIANCE CONSIDERS DISARMAMENT

Chicago will be the scene of the great Goodwill Congress and Sixteenth Annual Meeting of the American Section of the World Alliance for International Friendship Through the Churches, on November 10, 11 and 12. The challenging theme is "Disarmament—Peace and Prosperity."

A program of extraordinary interest has been provided, including addresses by Honorable Thomas J. Walsh, U. S. Senator from Montana; His Excellency, Herr Friedrich Wilhelm von Prittwitz und Gaffron, German Ambassador to the United States; Honorable Ruth Bryan Owen; President Glenn Frank, of the University of Wisconsin; Justice Florence E. Allen,

of the Supreme Court of Ohio; Rabbi Stephen S. Wise; Dr. Charles Clayton Morrison; Dr. S. Parkes Cadman, and Ivy L. Lee.

A session that promises to attract major attention is to deal with special international and interracial problems, with the following addresses:

"The Colored Races and World Peace," by President Robert R. Moton.

"Russia and World Peace," by Rev. John Haynes Holmes.

"India and World Peace," by Rev. Frederick B. Fisher.

The Conference Sermon will be preached on Armistice Day, at eleven o'clock, by Canon T. Guy Rogers, Rector of Birmingham, England.

The Chairman of the Program Committee is Major General John F. O'Ryan. Clifford W. Barnes is serving as Chairman of the Cooperating Committee in Chicago, Walter R. Mee, as Secretary.

President Donald J. Cowling, of Carleton College, is to be Chairman of the Committee on Message and Recommendations. Mrs. Edgerton Parsons is the Chairman of the round-table discussions. Rev. Ernest Bourner Allen, of Oak Park, Ill., is chairman of the committee which is arranging preliminary meetings for youth, women, ministers, and social workers.



"Oh, Give Me Life!"

cries this homeless, despairing leper who waits at the gates of a Mission hospital thinking, "If I stay long enough, perhaps they will take me in."

But **THERE IS NO ROOM**, and he is typical of **TWO MILLION** others without homes, health, livelihood, hope.

In 40 countries at 150 hospitals, the Mission to Lepers (co-operating with all denominations) ministers through medical treatment to lepers broken in body and spirit; while kindly care, Christian teaching, and useful occupation build their faith and morale.

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Help in the modern fulfillment of His command by sending a contribution today.

\$5 feeds a leper for 2 months.

\$10 gives a patient weekly medical treatment for two years—sufficient to cure early cases.

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Enclosed is.....for the lepers.

Name

Address

Legion Appeals for Chaplains in Veterans' Hospitals

At the fall meeting of the General Committee on Army and Navy Chaplains, held at the Washington Office of the Federal Council of Churches on October 20, a resolution adopted by the National Convention of the American Legion at its recent meeting in Detroit, elicited great interest. This resolution called attention to the lack of provision, at the present time, for a spiritual ministry to the men in the United States Veterans' Hospitals, about fifty in number, and urged that provision be made for the appointment of chaplains in these hospitals in the same way that chaplains are now appointed to serve on active duty in the Army and Navy. The preamble to the resolution set forth the situation in the following terms:

"Many of the ex-service veterans of the late World War are now confined in the National Military Homes and United States Veterans' Hospitals for medical treatment and care and are often far removed from home ties and relatives, and are in constant need of spiritual ministrations;

"Many of these veterans are facing the closing hours of the long march and ask and desire spiritual comfort in death, and this service and care is so large and far-reaching to the aid and comfort of the many thousands of ex-service veterans, now sick and in government care, that it will require the appointment of chaplains trained for the duties as in the Army and Navy; and the present arrangements for spiritual service are considered inadequate and inefficient in many instances, due to the failure to place such trained chaplain personnel upon full-time basis."

The General Committee on Army and Navy Chaplains expressed appreciation of the attitude of the American Legion on this matter and voted to use every effort to secure governmental action providing for the appointment of chaplains in the Veterans' Hospitals.

Chaplain Julian E. Yates, chief of the chaplains of the Army, reported that there are five vacancies at the present time, but that, under present measures of economy in the Army, appointments cannot be made. He described the new program for the training of chaplains, which provides that each newly appointed chaplain receive three months of apprenticeship under an experienced chaplain and a year of special training in one of the great divinity schools.

Plans were made for the holding of a special Armistice Sunday Service at the Foundry Methodist Episcopal Church, Washington, under the auspices of the General Committee on Army and Navy Chaplains, and for placing a wreath at the Chaplains' Cenotaph, at Arlington, on Armistice Day. The Chairman of the Committee, Rt. Rev. James E. Freeman, and the Secretary, Dr. W. L. Darby, were given authorization to work out plans for keeping a closer contact between the several denominational committees and the chaplains of their own group.

Conferences on Home Missions and Family Life

The schedule for the series of important conferences to be held in the West in December, under the joint auspices of the Home Missions Council and the Federal Council of Churches, has now been announced as follows:

December 1 and 2, Seattle, Wash.
 December 3 and 4, Portland, Ore.
 December 7, Oakland, Cal.
 Evening of December 7, Berkeley, Cal.
 December 8, San Francisco, Cal.
 December 10 and 11, Los Angeles, Cal.
 December 15 and 16, Denver, Colo.
 December 17 and 18, Omaha, Neb.

The conferences are to concentrate on two subjects; first, the necessity for a home missionary advance; second, the problems confronting the Christian family today. The speakers and leaders will be made up of representatives of the missionary boards and of the Federal Council and will include Rev. Edward D. Kohlstedt and Rev. Mark A. Dawber (Methodist), Rev. Ernest M. Halliday (Congregational), Rev. Henry Seymour Brown, Rev. Hermann N. Morse, and Rev. W. Clyde Smith (Presbyterian), Miss Adela J. Ballard (Council of Women for Home Missions), Rev. Worth M. Tippy (Federal Council), Rev. William R. King (Home Missions Council), and Mrs. Jessie Bur-

rell Eubank (National Council of Federated Church Women).

The local federations of churches are in most cases providing the sponsorship for the conferences and making local arrangements.

A continuation conference of the North American Home Missions Congress is to be held in Cincinnati, Ohio, November 9 and 10, presenting a rounded program dealing with the major problems of American churches in this country. In addition to drawing upon several of the speakers listed above, the conference will hear Professor Arthur E. Holt, of Chicago Theological Seminary, on "The Church in the Changing City"; Dr. George E. Haynes, of the Federal Council of Churches, on "The Church's Responsibility for the American Negro"; Dr. John McDowell, President of the Home Missions Council, on "The Church's Responsibility and Opportunity in America"; Rev. Carl Wallace Petty, of the First Baptist Church of Pittsburgh, on "The Challenge of Change"; President William J. Hutchins, of Berea College, on "The Responsibility of the Church to the Southern Mountaineers," and Mrs. W. H. C. Goode, President of the Woman's Home Missionary Society of the Methodist Episcopal Church, on "Women and Home Missions."

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, OF FEDERAL COUNCIL BULLETIN, published monthly (except July and August) at New York, N. Y., for October 7, 1931.

STATE OF NEW YORK } ss.:
COUNTY OF NEW YORK }

Before me, a notary public in and for the State and county aforesaid personally appeared Samuel McCrea Cavert, who, having been duly sworn according to law, deposes and says that he is the Editor of the FEDERAL COUNCIL BULLETIN and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption required by the Act of August 24, 1912, embodied in Section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor and business manager are:

Publisher, Religious Publicity Service, Federal Council of the Churches of Christ in America, Inc., 105 East 22d Street, New York, N. Y.

Editor, Samuel McCrea Cavert, 105 East 22d Street, New York, N. Y.

Managing Editor, none.

Business Manager, Benson Y. Landis, 105 East 22d Street, New York, N. Y.

2. That the owner is: (if owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member must be given.)

Federal Council of the Churches of Christ in America, Inc., 105 East 22d Street, New York, N. Y. (Membership approximately 23,000,000). Frank H. Mann, Treasurer, 105 East 22d Street, New York, N. Y.; Bishop Francis J. McConnell, President, 105 East 22d Street, New York, N. Y.; Rev. Samuel McCrea Cavert, General Secretary, 105 East 22d Street, New York, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages or other securities are: (If there are none so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders and security holders, if any, contain, not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner. and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is (This information is required from daily publications only.)

SAMUEL MCCREA CAVERT, Editor.

Sworn to and subscribed before me this 21st day of September, 1931.

(SEAL)

WILLIAM J. STEWART,

Notary Public, New York County, N. Y., N. Y. County Clerk's No. 409 Reg. No. 3-S-119; Bronx Co. Clerk's No. 11 Reg. No. 40-S-33; Westchester Co. Clerk's and Reg. certificates filed. (My commission expires March 30, 1933.)

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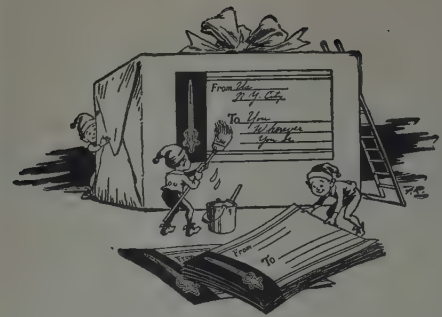
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News of Interdenominational Life and Work

Negro Life and History to Be Studied

The Association for the Study of Negro Life and History, of which President John Hope of Morehouse College, is Chairman, is to hold its Annual Meeting in New York from November 8 to 12. The program includes a mass meeting at the St. James Presbyterian Church on November 8, a Get-acquainted Dinner at the Riverside Church on November 9, a musicale the same evening devoted exclusively to the interpretation of music composed by persons of African blood, and a series of historical addresses beginning on Tuesday morning, November 10, at the Abyssinian Baptist Church. One of the special topics for discussion is the contribution which the Negro Church has made and may make to the progress of the Negro people. Many who are interested in attending can secure full information by writing Carter G. Woodson, Director, 1538 Ninth Street, N. W., Washington, D.C.

Indian Christian at Round Table Conference

Dr. S. K. Datta, one of the secretaries of the World's Committee of the Y. M. C. A., is serving as a member of the Round Table Conference which is now in session in London considering the future of India in its relation to the British Empire. Dr. Datta, who is well-known both in this country and England, takes the place of K. T. Paul, who died a few months ago.

Religious Publicity Workers Meet

The Annual Meeting of the Religious Publicity Council, an organization made up of church workers in the field of publicity, was held at the Fifth Avenue Hotel, New York, October 9 and 10, under the Chairmanship of Herbert D. Rugg, Publicity Secretary for the Congregational and Christian Churches. The sessions were devoted to a discussion of practical problems in connection with various phases of religious publicity. At a dinner, with Dr. Cleland B. McAfee as toastmaster, addresses were made by Robert J. Bender, General News Manager of the United Press, and Percy Sutherland Bullent, American Correspondent of the Allied British Newspapers, Limited. William W. Reid, Publicity Secretary of the Methodist Episcopal Board of Foreign Missions, was elected the Chairman of the organization for the coming year.

W. W. Alexander Heads New Dillard University

While continuing his work as executive director of the Commission on Interracial Cooperation, Dr. Will W. Alexander, of Atlanta, has accepted the position of act-

ing president of the new Dillard University in New Orleans.

Dr. Alexander will immediately begin to work with the trustees in developing the new institution, dividing his time between the University and the Interracial Commission, which he has directed successfully for more than ten years. The Board of Directors of the Interracial Commission recognized in Dillard University a concrete project in interracial cooperation of great importance to the far South, and therefore felt justified in making it possible for Dr. Alexander to assist in its development.

Dillard University was formed by a recent agreement between New Orleans University, Straight College and Flint Goodridge Hospital, and is named for Dr. J. H. Dillard, former president of the Jeanes and Slater Funds. It is expected that it will become one of the great southern university centers for Negroes, the others being Howard University at Washington, Fisk University at Nashville, and the new Atlanta University, recently formed by a merger of three colleges in that city.

James G. McDonald Broadcasts Again

On October 15, James G. McDonald, Chairman of the Foreign Policy Association, resumed his weekly radio broadcasts under the general heading, "The World Today." They will continue regularly hereafter on Thursday evenings. Men and women who are eager to keep intelligently in touch with the currents of international life are finding Mr. McDonald's messages of intense interest and value.

Dr. Butterfield Reports on Rural Work in Far East

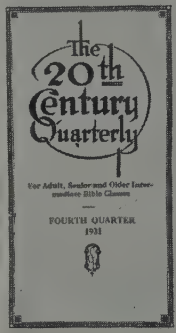
A comprehensive report setting forth the experiences which Dr. Kenyon L. Butterfield has had during a year's trip to the Far East, during which he visited China, Japan and the Philippine Islands as Counsellor on Rural Work for the International Missionary Council, is now in press and will be ready for distribution about November 15. Orders may be sent to the office of the International Missionary Council, 419 Fourth Avenue, New York.

From all the countries which Dr. Butterfield has visited comes most appreciative testimony of the value of his work in

helping to plan the future of rural missionary work. He was formerly President of the Massachusetts Agricultural College and also of the Michigan Agricultural College.

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AMONG THE BEST NEW BOOKS

The Challenge of the East

By SHERWOOD EDDY
Farrar & Rinehart. \$2.50

THIS volume, so timely that it may well be used to interpret every morning's paper just now, is as interesting as its author. There are travelers and travelers. Sherwood Eddy sees and understands things which few travelers know anything about, and while he sometimes writes with the haste of a man doing it on the road, he has an ample background of historical knowledge, personal acquaintance, and above all, keen insight and ready intuition. He is judicial at the same time that he is sympathetic and expresses his own desire to "write objectively and impartially." If he has any bias or any personal equation, it is "a natural sympathy with the under-dog, in favor wherever possible of the new nationalism [in the East] against the old foreign imperialism." "There are certain facts which must be told, however painful or humiliating" to the nations and peoples concerned, both the dominant and the subject, and Dr. Eddy never shrinks from telling them. Indeed, he is hopeful and optimistic just because he is not too detachedly objective to see the facts in relation to circumstances and motives.

The nine hundred millions of people in India, China, Japan, Korea, the Philippines, Turkey and Palestine are vividly pictured as in the midst of a vast revolution and we are shown to be passing through "one of the great transitional epochs of history." Asia is in revolt against the dominance of the white man in the demand for freedom.

India's diverse millions are being united under Gandhi, who substitutes the peaceful appeal to reason for Lenin's clenched fist in revolution. The chief internal danger in India is the conflict between Hindu and Moslem. Dr. Eddy states with obvious fairness both the British case and that of the Indian Nationalists.

China is staggering under five revolutions: economic and industrial, political, intellectual, social, and religious. Christianity and Communism are bidding for leadership. China is the "spearhead of Communist advance." (Congressman Fish will take heart on reading Eddy's warning against this "menace of radicalism.") China's revolution involves two main conflicts: between oriental and occidental civilizations and between nationalism and foreign imperialism. Communism arises as "a counsel of despair," because militarism, lawlessness, corruption, opium and poverty furnish the fruitful soil. The Chinese are naturally kindly and peaceable, but "once get them above the boiling point" and "no people on earth is capable of greater cruelty or callousness."

Dr. Eddy's advice to foreigners and foreign nations is worthy of a place in political *dossiers*.

Japan has become a truly great nation, with rapid and tremendous achievements which the author sets forth with impressiveness. His sketch and characterization of Kagawa are of absorbing interest. The invidious legislation of the United States on Japanese immigration, Dr. Eddy contends, must be rectified for the sake of the national honor of both nations.

Korea, seeking independence, has made in many respects "as brilliant a material advance under Japan as have the Philippines under the United States." The "Korean indictment" against Japan and "the Japanese case" are presented with fairness, and the author's wise counsel to Japan is delicately but clearly intimated.

The record of the United States in the Philippines includes atrocious conduct, but also a most marvelous advance, due in large measure to the Filipinos themselves. Dr. Eddy believes that they have met the conditions required for the independence which has more than once been promised them.

Turkey is becoming a literate nation, "sending a thrill of hope throughout Asia."

As to Palestine, "it will require all the skill and sympathetic understanding of the British . . . to do elemental justice" for both races in the Holy Land.

In all these problems the entire world is concerned, and the United States must ultimately throw its weight either for or against imperialism.

C. S. M.

George Whitefield: The Awakener

By ALBERT D. BELDEN
Cokesbury Press. \$3.00

HERE is a thrilling book and a timely one. The foreword is by the Prime Minister of England, J. Ramsay MacDonald. In this preface the Prime Minister reminds us that England and America are equally and permanently indebted to Whitefield, the intrepid apostle of faith. The introductory chapter opens with a challenge: "The time is ripe for the greatest religious revival of history. The people are ready." Words from Whitefield, which are timely in the last degree, are quoted: "The Christian world is in a dead sleep. Nothing but a loud voice can awaken them out of it."

If you want to know the condition of things preceding the great awakening in New England, you can find it here. There is a good account of Whitefield's relation to Jonathan Edwards. The author shows us how Whitefield made the acquaintance of the famous Tennant family and his relation to the log college which eventuated in Princeton University and "became the parent of every Presbyterian college and seminary in America." The author's characterization of

George Whitefield as "the Awakener" is well-chosen. The whole book is an unfolding of that great note in the life of the man who was in some respects the greatest evangelist of the centuries. His relation to the Wesleys and others of his contemporaries is clearly set forth. The author well says, "Whitefield we may say gave *mobility* to the revival, while Wesley contributed *stability* to its results. Let both be honored as indeed each honored the other."

It might quicken the zeal of some preachers to read once more the story of Whitefield's last day at Newburyport. He had said, "Lord Jesus, I am weary in thy work, but not of it." Going up to his chamber with a lighted candle he paused on the staircase, "Pleading, exhorting, flaming, waning and flaming until the candle went out, burned down to the socket." Then he went up to his chamber to die.

Every lover of social service should read the story of the man who set a pace for modern work in this realm. Every preacher should know the secret of the appeaseless soul-hunger which made Whitefield the great awakener. Both are set forth in this book.

C. L. G.

Body, Mind and Spirit

By ELWOOD WORCESTER
and SAMUEL MCCOMB
Marshall Jones Co. \$2.50

THIS book by the two leaders of "the Emmanuel Movement," which was a pioneer in the modern interest in the relation of religion to health, deserves a wide reading. So many of the so-called healing cults have made such fantastic claims and have so completely ignored scientific medicine that the fundamental relationship between religion and health has been obscured. The present treatise is characterized by a concern for real cooperation between medical science and religion.

In two ways Dr. Worcester and Dr. McComb make most important contributions to present-day thinking. In the first place, they give a simple yet comprehensive interpretation of psychoanalysis from the standpoint of its significance for religion. In the second place, they present a constructive study of the place of Christian faith in the maintenance of mental and physical well-being. The chief emphasis is upon what the authors feel to be the demonstrable physical improvement which follows the release of the soul from anxiety, fear or other forms of mental conflict, and the attainment of inner serenity and harmony. They bring forward an impressive array of evidence drawn from concrete cases with which they have themselves been connected.

The study as a whole is a vigorous ap-

peal to the churches to give to their healing ministry the important place that it had in the work of Jesus and also in the early Church.
S. M. C.

The Story of Agricultural Missions

By BENJAMIN H. HUNNICUTT and
WILLIAM WATKINS REID
Missionary Education Movement. \$1.00

The Rural Billion

By C. M. McCONNELL
Friendship Press. \$1.00, cloth; 60c., paper

THESE two interesting books tell the story of an adventure of the Protestant churches which is as yet little known even to church constituencies. The work of Hunnicutt and Reid describes the work of the 100 teachers of agriculture who have been sent to teach the hungry of many lands to feed themselves. There are specific discussions of agricultural missions in India, China, Japan, Korea, the Near East, Africa, South America. Descriptions are given of regional, national and international programs of rural reconstruction which missionary agencies are developing.

Professor McConnell's book covers much the same ground but in more concise and journalistic fashion. Reliable information is assembled in regard to the economic and social status, educational opportunity, health conditions and religious institutions of the billion of the world's population who live by farming. Special attention is given to rural medical service, which is as lacking today in some parts of the United States as in other countries. Professor McConnell also tells in lively fashion of the way those who are committed to the religion of Jesus are striving to make the earth holy.
B. Y. L.

As a Jew Sees Jesus

By ERNEST R. TRATTNER
Charles Scribner's Sons. \$2.00

JEWISH attitudes toward Jesus are changing. After long centuries of abhorrence of the name of Jesus, the last fifteen years have brought appreciative books by many Jewish scholars. Anti-Semitism built up in Jewish emotions a prohibitory tariff against the New Testament, postponing for years studies of the life of Jesus by men of His own race.

Rabbi Trattner sees in the Gospels a very Jewish Jesus, who "never thought of abandoning the Law." "Jesus argued [as all prophets argued] against the great sin of official religion, which is the sin of disproportionate emphasis. It is this attitude that gives Him an unchangeable position in the moral culture of mankind."

Although a follower of John, Jesus brought to His work an "original method—the result of a new attitude. No Jewish prophet before Jesus ever searched out the miserable, the sick, the weak and

the down-trodden in order to pour forth love and compassionate service. He went out of His way to redeem the lowly by a touch of human sympathy that is altogether unique in Jewish history." Again, "the parables of Jesus reveal Him." The Prodigal Son is a "matchless illustration" where Jesus "dramatizes the whole struggle between heaven and hell. Here Jesus talks with spiritual sovereignty to all the generations of man."

Once in a while a trace of bitterness creeps in. The author believes that because the world adored Jesus it belittled His Jewishness. "The Gospels fail to discriminate between the multitudes of Jews who followed Jesus and those few Sadducean priests who gave Him up to Pilate."

In the future Rabbi Trattner believes that the Jews will reckon with Jesus. Released from the social ostracism of the ghetto, they are ready to claim this product of Jewish soil, but the formulæ Jews employ will be Jewish; it is only Jesus in a Jewish framework, Dr. Trattner holds, that will be useful to the religious life of Israel.

Appended to the book is a list of parallels between the sayings of Jesus and the rabbis whose teachings Jesus learned.

E. R. C.

Essays in Order

By JACQUES MARITAIN and others
Macmillan Co. \$2.00

THIS Roman Catholic volume is lofty in tone while skilful in dialectic. "The Church alone possesses a tradition that is capable of satisfying the whole of human nature and that brings the transcendent reality of spiritual Being into relation with human experience." "Catholicism can never acquiesce" in the segregation of "the spiritual order and

the business of everyday life." It is "not compromised by the bankruptcy" of modern idealism.

"Catholics stand almost alone today as the representatives of a universal spiritual order in the midst of a machine-made civilization." "The way is open for a renaissance of Catholic action, both in intellectual and social life" and this creates a new responsibility for the Catholic Church.

Apart from its ecclesiastical assumptions, this message is timely and inspiring. All one needs to do is to substitute "Christian" in place of "Catholic" in order to receive it with gratitude.

The Creeds of Christendom

By PHILIP SCHAFF
Sixth Edition, Edited, Revised and
Enlarged by DAVID S. SCHAFF
Harper & Bros. 3 vols. \$12.00

THIS encyclopedic work, from the pen of one of the greatest authorities on Christian history in the 19th century, first appeared in 1887. During the more than forty years which have since elapsed, nothing has appeared to displace it as the great classic in its field. The present edition, made available through the work of the original author's son, adds such important materials as: recent confessional declarations, proposed terms of union between various denominations and important Papal encyclicals.

The first volume deals with the history of creeds; the second presents the Greek and Latin creeds with translations; the third, the Protestant creeds with translations.

"Information Service"

The October 3 issue of the weekly *Information Service* (Federal Council's Department of Research, \$2.00 a year) is a Book Review Number, including reviews



TOYOHICO KAGAWA,
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By TOYOHICO KAGAWA

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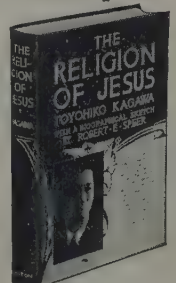
LOVE THE LAW OF LIFE

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of "Liberty in the Modern State," by Harold J. Laski, Harper, \$3.00; "The Christian's Alternative to War," by Leyton Richards, Macmillan, \$1.50; "The Social and Economic Views of Mr. Justice Brandeis," by Alfred Lief, Vanguard Press, \$4.50; "The Church and Industry," by Spencer Miller, Jr., and Joseph F. Fletcher, Longmans Green, \$2.00; "The Puritan Mind," by Herbert W. Schneider, Holt, \$3.00; and several books on the problem of unemployment and other social questions.

Briefer Notes

Limits of space prevent adequate review of many volumes, even though they may be of importance. The length or brevity of a review should not be taken as any indication of relative value.

THE PREACHER AS MAN OF LETTERS. By Richard Roberts. Abingdon Press. \$1.50.

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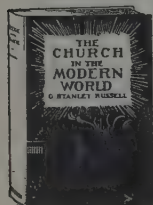
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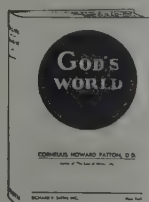
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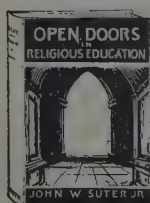
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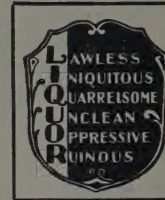
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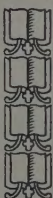


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